संस्कृत भारती

अक्षरम्, ८ उपमार्गः, २ घट्टः गिरिनगरम्, बेङ्गलूरु - ५६० ०८५.

पत्रालयद्वारा संस्कृतम्

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

PRAVESHA - 1

How to study a language ?

How did we learn our mother tongue? By the simple method of listening and speaking while sitting on our parents' laps. Infact this is the most natural way to learn a language-listening, speaking, reading and writing. If a person happens to go to a new place where an unknown language is spoken; he picks it up in course of time without much difficulty.

Similarly, Samskrit can also be learnt. So try to use the words which you will learn in this course, in your daily conversation. Naturally a question crops up-with whom will I speak Samskrit? Don't worry. At home, in office, amongst your friends, begin to speak in Samskrit. The other people who will listen to you will also pick it up in course of time.

'Where do I begin from?" - let this query not worry you. Begin with simple sentences. Mama nāma - (My name is ...) Bhavatah nāma kim? (What is your (masc.) name?) Bhavatyāh nāma kim? (What is your (fem) name?)

By this you'll progress fast. The lessons you will learn in this course must be used orally.

Don't hesitate while conversing. Right or wrong - say it with confidence. In course of time, the errors committed will be minimal.

Well begun is half done. You have started a good venture - learning Samskrit.

Good Luck.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati

.Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

प्रथमः पाठः - Prathamaḥ Pāṭhaḥ

Dear Participant,

It is a matter of great delight that you are taking part in this Samskrit Education Scheme through correspondence. We need not again stress the importance of Samskrit. Please set aside at least 20 minutes every day for the study of Samskrit. Study the lessons well. If possible, contact some other person participating in the scheme and discuss with him. We sincerely welcome you to this scheme and hope you will distribute the sweetness of Samskrit to other friends.

॥ आरब्धम् उत्तमजनाः न परित्यजन्ति ॥

Ārabdham uttamajanāḥ na parityajanti.

Good people do not give up what is started by them.

ALPHABET

The alphabet consists of 13 Vowels.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
A	Ā	I	Ī	U	Ū	Ṛ	Ṛ
ऌ	ए	ऐ	ओ	औ	अं	अः	
LṚ	E	AI	O	AU	AṂ	AḤ	

u u

Short 'E' and 'Ọ' are not found in Samskrit.

ए, ऐ, ओ, औ are called Diphthongs.

ऌ - This alphabet is usually not used in other languages.

Consonants (33)-

क	ख	ग	घ	ङ
KA	KHA	GA	GHA	ṄA
च	छ	ज	झ	ञ
CA	CHA	JA	JHA	ÑA
ट	ठ	ड	ढ	ण
ṬA	ṬHA	ḌA	ḌHA	ṆA
त	थ	द	ध	न
TA	THA	DA	DHA	NA
प	फ	ब	भ	म
PA	PHA	BA	BHA	MA

य	र	ल	व	श
YA	RA	LA	VA	ŚA

ष	स	ह	[क्ष	ज्ञ]
ṢA	SA	HA	KṢA	JÑA

Also there is a practice of teaching 2 more letters क्ष, ज्ञ along with the consonants.

TRANSLITERATION GUIDE

The classification of letters is very scientific and is based on the sound generated from different parts of the vocal system and the effort applied for pronuncing them. It may be difficult to communicate the pronunciation **in writing**. Hence we are giving here a **Transliteration Guide** which gives English equivalent (or nearest) pronunciation to the Samskrit letters. This Transliteration Guide is of **International Standard** and the same is given here for the benefit of the participants.

VOWELS

अ a as in up, rural.

आ ā as in father.

इ i as in fill, lily.

ई ī as in feed, meet.

उ u as in full, bush.

ऊ ū as in fool, tool.

ऋ ṛ as in Chr(i)stmas, where the i is not pronounced.

ॠ ṝ is the prolongation of the ṛ.

ऌ ḷ as in fl(i)p when the i is not pronounced. These three ṛ, ṝ and ḷ are vowels, to be carefully distinguished from the consonants r(a) and l(a)

ए e as in prey, they (always long).

ऐ ai as in the word I.

ओ o as in go, store.

ं ṁ as in glum.

ः ḥ as in the exclamation ah where the h is heard.

CONSONANTS

(The vowel a is added to the Samskrit letters.)

क k as in come, seek.

ख kh as in khaki.

ग g as in girl.

घ gh as in aghast.

ङ ṅ as in monkey, puncture.

च c as in chum.

छ ch as in Churchhill when it is not pronounced as two words but the second ch is sounded with a special stress.

ज j as in jump.

झ jh pronounced jjjjhah, with a forceful expiration with hah.

ञ ñ as in sinje.

ट ṭ as in term.

ठ ṭh as in putting (the word used in golf)-

ड ḍ as in double.

ढ ḍh as in adhere when it is not pronounced as two words but as one with a heavy dh.

ण ṇ as in hunting.

त t as in path.

थ th as in third.

द d as in that.

ध dh pronounced with a deep expiration!

न n as in in, nut.

प p as in punish.

फ ph as in impose where the p is harder.

ब b as in but.

भ bh as in abhor.

म m as in mud.

य y as in loyal.

र r as in rub.

ल l as in luck.

व v as in verb.

श ś as in shirt.

ष ṣ as in sharp.

स s as in servant.

ह h as in her.

When (्) sign is used below the consonant, it should be pronounced as half a syllable.

Ex. क् = K

VOWEL SIGNS (GUNITA'S)

-	ा	ि	ी	ु	ू	ृ	ॄ
a	ā	i	ī	u	ū	ṛ	ṝ
ऌ	े	ै	ो	ौ	ं	ः	
lṛ	e	ai	o	ou	ṁ	ḥ	
क	का	कि	की	कु	कू	कृ	कॄ
ka	kā	ki	kī	ku	kū	kṛ	kṝ
कॢ	के	कै	को	कौ	कं	कः	
klṛ	ke	kai	ko	kau	kaṁ	kaḥ	

कॢ - This is not wide in usage.

CONJUNCT CONSONANTS

Two or more consonants joined without the intervention of vowels, make conjunct consonants.

Ex : त् + म = त्म   ष् + ण = ष्ण   त् + र् + य = त्र्य
t + ma = tma   ṣ + ṇa = ṣṇa   t + r + ya = trya

Some more Conjunct consonants-

क्क	ग्र्य	व्य	ड्ग	श्य	त्स
kka	grya	vya	ḍga	śya	tsa
क्त	ग्ल	व्र	ड्म	श्र	त्स्न
kta	gla	vra	ḍma	śra	tsna
क्त्व	ग्व	श्च	ड्य	श्ल	त्स्य
ktva	gva	śca	ḍya	śla	tsya

क्न	घ्न	श्न	ड्व	श्व	ट्व
kna	ghna	śna	ḍva	śva	ṭva
क्म	घ्य	च्च	ढ्य	ष्क	द्द
kma	ghya	cca	ḍhya	ṣka	dda

These conjuncts are given for practice. They will be firmly fixed in your mind through reading them again and again in the lessons.

WORDS

Words are formed by the combination of syllables.

Ex. देवः आत्मा बालः पठति
devaḥ ātmā bālaḥ paṭhati

Some words are monosyllabic, i.e., one syllable forms a word-

Ex. सः कः च
saḥ kaḥ ca

SENTENCE

A sentence is normaly formed by two or more words.

Ex. बालः पठति । सीता गायति ।
Bālaḥ paṭhati. Sītā gāyati.

1. SENTENCES

Present Tense — *Third Person* (Prathama Puruṣa in Samskrit)

1. बालः पठति । Bālaḥ paṭhati = The boy reads.
2. शिष्यः नमति । Śiṣyaḥ namati = The pupil salutes.

3. अग्रजः वदति । Agrajaḥ vadati = The elder brother speaks.
4. जनकः पश्यति । Janakaḥ paśyati = The father looks.
5. पितृव्यः पृच्छति । Pitṛvyaḥ pṛcchati = The paternal uncle asks.
6. पुत्रः गच्छति । Putraḥ gacchati = The son goes.
7. अश्वः धावति । Aśvaḥ dhāvati = The horse runs.
8. वृक्षः फलति । Vṛkṣaḥ phalati = The tree bears fruits.
9. सेवकः तिष्ठति । Sevakaḥ tiṣṭhati = The servant stands.
10. भिक्षुकः अटति । Bhikṣukaḥ aṭati = The beggar wanders.
11. सः निन्दति । Saḥ nindati = He censures.
12. अयं हसति । Ayaṁ hasati = This person laughs.
13. अम्बा पचति । Ambā pacati = The mother cooks.
14. अनुजा क्रीडति । Anujā krīḍati = The younger sister plays.
15. अग्रजा खादति । Agrajā khādati = The elder sister eats.
16. सुतः हसति । Sutaḥ hasati = The son laughs.
17. रमा गायति । Ramā gāyati = Ramā sings.
18. बाला लिखति । Bālā likhati = The girl writes.
19. गङ्गा वहति । Gaṅgā vahati = Gānges flows.
20. सीता पिबति । Sītā pibati = Sītā drinks.
21. अजा चरति । Ajā carati = The she-goat grazes.
22. सन्ध्या भवति । Sandhyā bhavati = It is evening.
23. सा नयति । Sā nayati = She leads.
24. इयम् इच्छति । Iyam icchati = This lady wants.
25. पुष्पं विकसति । Puṣpaṁ vikasati = The flower blooms.
26. फलं पतति । Phalaṁ patati = The fruit falls.
27. नयनं स्फुरति । Nayanaṁ sphurati = The eye throbs.

28. मित्रं यच्छति । Mitraṁ yacchati = The friend gives.

29. जलं स्रवति । Jalaṁ sravati = The water oozes.

30. तत् पतति । Tat patati = It falls.

EXERCISE

(A) Give suitable Verbs to the following words selecting them from the above sentences.

Ex. Pautraḥ = Grandson; Pautraḥ pṛcchati.

1. मातामहः Mātāmahaḥ = Mother's father.
2. श्वशुरः Śvaśuraḥ = Father-in-law.
3. मातुलः Mātulaḥ = Maternal uncle.
4. पितामहः Pitāmahaḥ = Father's father.
5. सुतः Sutaḥ = Son.
6. दौहित्रः Dauhitraḥ = Daughter's son.
7. श्यालः Śyālaḥ = Brother-in-law.
8. प्रपौत्रः Prapautraḥ = Son of a grandson.
9. देवरः Devaraḥ = Husband's brother.
10. अनुजः Anujaḥ = Yonger brother.
11. प्रपितामहः Prapitāmahaḥ = Great grand father.

Feminine words ending in ā (आ)

1. पितृव्या Pitṛvyā = Paternal aunt.
2. स्नुषा Snuṣā = Daughter-in-law.
3. भ्रातृजाया Bhrātṛjāyā = Brother's wife. (Sister-in-law)
4. भार्या Bhāryā = Wife.

(B) Answer the following questions -

(Ex. कः नमति ? - शिष्यः नमति ।)

कः पठति ? कः गच्छति ? कः अटति ?
कः धावति ? कः पश्यति ? का खादति ?
का पिबति ? कः पचति ? किं विकसति ?
किं स्फुरति ?

(कः = Who (masculine), का = Who (feminine), किं = Which, what (neuter)]

NOTE

Here the question is कः पठति ? As कः is in masculine gender the answer should also be in masculine gender.

Ex. अनुजः पठति, बालकः पठति etc.,

The same way, when का ? is used the answer should be in feminine gender and neuter gender when किम् ? is used.

Ex. का गच्छति ? अनुजा गच्छति ।
किं पतति ? फलं पतति ।

NOTE

1. The word that denotes the name of a person or thing is called noun. Ex. बालकः, सीता, पुस्तकम्, etc.
2. Nouns (pronouns also) are in three genders as masculine, feminine and neuter.
3. Nouns are in seven cases and three numbers singular, dual and plural.
4. Verbs are in three persons namely Prathamapuruṣa (III Person). Madhyama-puruṣa (II-person) and

Uttama-puruṣa (I Person) and in three numbers- singular, dual and plural.

5. Gender does not often follow the meaning of the object as in some other languages.

   Ex. वृक्षः Vṛkṣaḥ = a tree , this is in the masculine.
   लता Latā = a creeper, this is in the feminine.

6. Singular number (Ekavacana) is used to denote one object and plural (Bahuvacana) is used to denote more than two objects. In Samskrit Dual number (Dvivacana) is used to denote two objects.

   Ex. बालः क्रीडति Bālaḥ krīḍati = A boy plays.
   बालौ क्रीडतः Bālau krīḍataḥ = Two boys play.
   बालाः क्रीडन्ति - Bālāḥ krīḍanti = Boys play.

SPECIAL POINTS.

The points noted here are of great significance and to be remembered. So spare five minutes more towards this lesson.

Note the declension of the following words.

	Singular	Dual	Plural
अकारान्तपुंल्लिङ्गः (Masculine ending in 'a' बालशब्दः)	बालः (A Boy)	बालौ (Two Boys)	बालाः (Boys)
आकारान्तस्त्रीलिङ्गः (Feminine ending 'ā' शालाशब्दः)	शाला (A school)	शाले (Two Schools)	शालाः (Schools)
अकारान्तनपुंसकलिङ्गः (Neuter ending 'a' फलशब्दः)	फलम् (A fruit)	फले (Two Fruits)	फलानि (Fruits)

VERB

Present tense (वर्तमानकालः)	पठति	पठतः	पठन्ति
III Person (प्रथमपुरुषः)	(Reads)	(Two read)	(Read)

1. बालः, बालौ, बालाः - These are the derivations of the Base 'बाल'. In the same way शाला, शाले, शालाः are derived from 'शाला' and फलम्, फले, फलानि from 'फल'. Eventually a word must be understood to end in that letter which is the last letter of the Base.

   For e.g. The Base बाल consists of letters ब्, आ, ल् and अ. The last letter of which is अ.

   Similary, the Base शाला consists of श्, आ, ल् and आ, the last letter is आ. So it follows that the former is अकार - ending, while the latter is आकार ending. And फल is अकार ending.

2. Like बाल all the अकार - ending masculine words, like शाला all the आकार - ending feminine words and like फल all the अकार - ending Neuter words are declined.

3. Generally, verbs of the sentences given in these lessons are to be conjugated like पठति in Present Tense.

4. Except युष्मद् (त्वं, युवां, यूयम्) and अस्मद् (अहम्, आवां, वयम्) (which will be dealt in the future lessons) all other Samskrit words take III Personal endings. No other persons employed.

2. RIDDLE - प्रहेलिका

There are many enigmatic riddles in Samskrit which provide food for one's intelligence. They are called 'Prahelikās' in Samskrit. In this serial, such riddles in verse form are given.

अस्थि नास्ति शिरो नास्ति बाहुरस्ति निरङ्गुलिः ।
नास्ति पादद्वयं गाढम् अङ्गम् आलिङ्गति स्वयम् ॥

Asthi nāsti śiro nāsti bāhurasti niraṅgulih
Nāsti pādadvayaṁ gāḍham aṅgam āliṅgati svayam

It has neither bone nor head, has arm but no fingers, has no legs and it hugs you tight. What is it?

(Answer - See the last page)

3. COMPREHENSION
सङ्ग्राह्यविषयाः

(Under this serial some important points pertaining to Indian culture and history are given in brief. Try to know more details about them.)

Vedas are four - Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda

Each Veda has four parts- 1. संहिता 2. ब्राह्मणम् 3. आरण्यकम् 4. उपनिषत्

Further vedas are divided into कर्मकाण्ड and ज्ञानकाण्ड.

4. INTRODUCTION TO SAMSKRITA LITERATURE
संस्कृतवाङ्मयपरिचयः

(Under this title, a brief account of the Samskrit literature from vedic to the present times will be given.)

Vedas are four- Ṛgveda is most ancient literary treatise in the world. It is divided into 8 Aṣṭakas (group of eight chapters) and 10 Manḍalas. Ṛgveda is mainly the veda of prayers. अक्षैः मा दीव्य । (Do not play dice) कृषिम् इत् कृषस्व (Till the land). Such sayings of didactic nature are also found in it.

Yajurveda has two branches as Śukla Yajurveda and Kṛṣṇa Yajurveda. Yajurveda contains mantras that are used in the rites of sacrifices. Taittirīya Upaniṣad belonging to Kṛṣṇa Yajurveda, contains such well-known teachings as सत्यं वद, धर्मं चर। (Speak the truth; Perform the religious duty.)

5. कथा

बुद्धिमान् शिष्यः

काशीनगरे एकः पण्डितः वसति । पण्डितसमीपम् एकः शिष्यः आगच्छति । शिष्यः वदति- "आचार्य! विद्याभ्यासार्थम् अहम् आगतः।" पण्डितः शिष्यबुद्धिपरीक्षार्थं पृच्छति- "वत्स! देवः कुत्र अस्ति?" शिष्यः वदति– "गुरो! देवः कुत्र नास्ति? कृपया भवान् एव समाधानं वदतु।" सन्तुष्टः गुरुः वदति– "देवः सर्वत्र अस्ति। देवः सर्वव्यापी। त्वं बुद्धिमान्। अतः विद्याभ्यासार्थम् अत्रैव वस।"

BUDDHIMĀN ŚIṢYAḤ

Kāśīnagare ekaḥ Paṇḍitaḥ vasati. Paṇḍitasamīpaṁ ekaḥ śiṣyaḥ āgacchati. Śiṣyaḥ vadati - "Āchārya! Vidyābhyāsārthaṁ ahaṁ āgataḥ." Paṇḍitaḥ śiṣyabuddhiparikṣārthaṁ pṛcchati- "Vatsa! Devaḥ kutra asti?". Śiṣyaḥ vadati- "Guro! devaḥ kutra nāsti? Kṛpayā bhavān eva samādhānaṁ vadatu" Santuṣṭaḥ guruḥ vadati "Devaḥ sarvatra asti. Devaḥ sarvavyāpī. Twaṁ buddhimān. Ataḥ vidyābhyāsārthaṁ atraiva vasa."

A WISE STUDENT

There is a scholar in Kāśi. A student comes to him and says- "Teacher! I have come for study." In order to test the wisdom of the student, the scholar asks- "Dear boy!

Where is God?" The student says- "Teacher! Where does God not exist? Your kindself may please explain." Being pleased the teacher says- "God is all-pervasive. You are wise. Hence, you stay here for study."

6. SAMSKRIT SENTENCES OF DAILY USE

Under this serial, Saṃskrit statements and idioms of daily use are given. Practice them in your house and use them with those who know samskrit. They become firmly rooted in your mind through daily use.

Try to use them daily.

Hello ! = हरिः ओम् ।	Good night = शुभरात्रिः ।
Salutations = नमस्ते ।	Please = कृपया ।
Good morning = सुप्रभातम् ।	Don't worry = चिन्ता मास्तु ।
See you again = पुनः द्रक्ष्यामः ।	Thanks = धन्यवादाः ।

7. SUBHAṢITAṀ - सुभाषितम्

(For Memorisation)

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

Ayaṁ nijaḥ paro veti gaṇanā laghucetasām ।
Udāracaritānāṁ tu vasudhaiva kuṭumbakaṁ ॥

Consideration like "he is mine or he is another's" occur only to the narrow-minded persons. To the broad-minded persons the whole world is a family.

(प्रहेलिका - Answer = युतकम् - Shirt)

* * *

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संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

प्रथमः पाठः - Prathamaḥ Pāṭhaḥ

QUESTIONS

1. Write the Vowel series (Kāguṇita) of ग and न (Ex. ग, गा, गि, गी etc.)

2. Write the following in the Devanāgari Script
   Nayanam, Devālayaḥ, Kamalaṁ
   Veṇunādaḥ, Yamunā, Vighnaḥ

3. Translate the following into Samskrit-
   a) A horse runs. (b) This man laughs.
   c) A flower blooms. (d) Friend gives.
   e) The younger sister plays.

4. Answer the following in Samskrit-
   1. कः पृच्छति ? 2. कः अटति ?
   3. कः हसति ? 4. का पिबति ?
   5. किं पतति ?

Please answer the above question paper and send it to the Convener's address. Answers may be written on separate sheets of paper.

प्र(इं)-I, एप्रि-९८-५,२५०

Ancient India's contribution to the world of science

It is usually felt that Ancient India had been only a land of sages, maharajas and philosophers.

Besides spiritual philosophies which flowered and flourished; material science like physics, chemistry, mathematics, astronomy, botany etc. were well developed by the first and second centuries.

Mathematics - Mathematics was known even by the Vedic seers. Arithmetic, algebra, geometry and trigonometry have their origin in India.

At present decimal system in in practise. The value of numerals vary according to their placement. Ancient Indians knew this science two thousand years ago itself.

(---contd. in the next lesson)

Note

The material provided in the coverpages are not for the examination.

About our Institution

- Samskrita Bharati is a Registered Trust.
- It covers the whole country and its head office is in Delhi. The Bangalore office is its branch.
- It takes maternal care of all groups of Samskrit lovers all over India.
- It is exempted from income-tax under the rule 80-G for all payments.

The main objectives

- To teach conversation in Samskrit and propagating Samskrit through conversation.
- To bring about social integration by making Samskrit a common language without regard for caste, creed, tradition, language, high or low status etc.
- To rejuvenate Indian culture.

Activities

- To conduct camps for Samskrit conversation for ten days with two hours of work each day.
- Training Samskrit teachers.
- To raise a group of full time workers who are dedicated.
- To start Samskrit training centres among the neglected sections of the society.
- To publish books and perpare casettes relating to Samskrit conversation.
- To give Samskrit education by post.

Achievements so for

- Samskrit conversation is taught to 18 lakh people. 8000 teachers have undergone training. 2000 'Samskrit homes' are built. 2 villages have been declared 'samskrit villages'.
- A unique method is evolved to teach simple Samskrit through conversation.
- The 'Home Page' is available relating to Samskrita Bhrati in the computer Internets also.

Many programmes have been envisaged with an ambitious plan in order to change the postion of Samskrit in India before the end of this century and an extensive action plan is already on hand.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati

.Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ क्षणशः कणशश्चैव विद्याम् अर्थं च साधयेत् ॥

Kṣaṇaśaḥ kaṇaśaścaiva vidyām artham ca sādhayet.

Every moment one should learn, from every bit one should earn.

द्वितीयः पाठः

SECOND LESSON

1. SENTENCES

1. चित्रकाराः लिखन्ति । Chitrakārāḥ likhanti = Artists sketch.
2. भारवाहाः वहन्ति । Bhāravāhāḥ vahanti = Porters carry.
3. चोराः धावन्ति । Corāḥ dhāvanti = Thieves run.
4. मूर्खाः निन्दन्ति । Mūrkhāḥ nindanti = Fools condemn.
5. रजकाः क्षालयन्ति । Rajakāḥ kṣālayanti = Washermen wash.

6. तक्षकाः तक्षन्ति। Takṣakāḥ takṣanti = Carpenters do carpentry.
7. गायकाः गायन्ति । Gāyakāḥ gāyanti = Singers sing.
8. नटाः नृत्यन्ति । Naṭāḥ nṛtyanti = Dancers dance.
9. पाचकाः पचन्ति । Pācakāḥ pacanti = Cooks cook.
10. भक्ताः ध्यायन्ति । Bhaktāḥ dhyāyanti = Devotees meditate.
11. एते नमन्ति । Ete namanti = These persons salute.
12. ते जिघ्रन्ति । Te jighranti = They smell.
13. इमे स्मरन्ति । Ime smaranti = These persons remember.
14. एते वदन्ति । Ete vadanti = These persons speak.
15. अन्धाः गच्छन्ति । Andhāḥ gacchanti = The blind persons go.
16. बधिराः अटन्ति । Badhirāḥ aṭanti = The deaf persons wander.
17. कुब्जाः धावन्ति । Kubjāḥ dhāvanti = Pigmies run.
18. मूकाः तिष्ठन्ति । Mūkāḥ tiṣṭhanti = Dumb persons stand.
19. नापिताः मुण्डयन्ति । Nāpitāḥ muṇḍayanti = Barbers shave.
20. तन्तुवायाः वयन्ति । Tantuvāyāḥ vayanti = Weavers weave.
21. अजाः चरन्ति । Ajāḥ caranti = Goats graze.
22. अम्बाः यच्छन्ति । Ambāḥ yacchanti = Mothers give.
23. ताः वसन्ति । Tāḥ vasanti = Those women reside.
24. इमाः पश्यन्ति । Imāḥ paśyanti = These women see.
25. एताः हसन्ति । Etāḥ hasanti = These women laugh.
26. पुष्पाणि विकसन्ति । Puṣpāṇi vikasanti = Flowers bloom.
27. फलानि पतन्ति । Phalāni patanti = Fruits fall.
28. तानि पतन्ति । Tāni patanti = They fall.

29. इमानि स्फुरन्ति । Imāni sphuranti = These shake.

30. एतानि पतन्ति । Etāni patanti = These fall.

Verbs in the above sentences are in the Present Tense, III Person, Plural.

EXERCISE

(A) Give the matching noun forms to the following verbal forms:

(Ex. पिबन्ति – बालाः पिबन्ति ।)

1. हसन्ति .2. खादन्ति .3. क्रीडन्ति .4. इच्छन्ति 5. नयन्ति .6. स्मरन्ति 7. पृच्छन्ति .8. व्रजन्ति

(B) Complete the following by giving the correct verb forms to the noun forms:

(Ex. स्वर्णकारः – स्वर्णकारः आगच्छति ।)

1. लोहकारः — Lohakārah=Blacksmith
2. मालाकारः — Mālākārah=Florist
3. चित्रकारः — Citrakārah=Artist
4. कुम्भकारः — Kumbhakārah=Potter
5. आपणिकः — Āpaṇikah=Shopkeeper
6. विक्रयिकः — Vikrayikah=Seller
7. भारवाहः — Bhāravāhah=Porter
8. चर्मकारः — Carmakārah=Cobbler
9. गोपालकः — Gopālakah=Cowherd
10. व्याधः — Vyādhah=Hunter
11. कर्मकरः — Karmakarah=Worker
12. सेवकः — Sevakah=Servant

(C) Answer the following questions:

1. के वदन्ति ?	2. के निन्दन्ति ?
3. काः यच्छन्ति ?	4. कानि विकसन्ति ?
5. के वयन्ति ?	6. के स्मरन्ति ?
7. काः चरन्ति ?	8. के अटन्ति ?
9. कानि पतन्ति ?	10. के ध्यायन्ति ?

NOTE

(i) In Samskrit the Conjunct letters are generally written in accordance with the pronunciation.

The letters pronounced fully are written fully.
The letters half-pronounced are written half.

For eg.

ग्न = ग(ग्) + न
श्च = श(च्) + च
क्य = क(क्) + य

Here the letter ग् half-pronounced is written half (ग)..... where as the letter न pronounced completely is written completely (न). Similarly श्च, क्य.

Practise the pronunciation and the spelling of the following letters in Samskrit :

Vya, ḍga, Ḍma, śna....such others.

(ii) There are exceptions to the above general method of writing.

For eg. :	Vra-व्र	Kra-क्र	Kta-क्त
	Tra-ट्र	Dra-ड्र	Bra-ब्र

(iii) A few other conjunct letters look like single letters.

Kśa-क्ष	Jña-ज्ञ	Tra-त्र
Dya-द्य	Śra-श्र	Hra-ह्र
Tta-त्त	Hna-ह्न	Hya-ह्य
Hva-ह्व	Hṇa-ह्ण	Dra-द्र

(iv) In the coming lessons, student will be obviously acquainted with the conjunct letters more and more.

Numerals :

1	2	3	4	5	6	7	8	9	10	0
१	२	३	४	५	६	७	८	९	१०	०

SPECIAL POINTS

In the foregoing two lessons were used the words तद् (सः/सा/तत्), इदम् (अयम्/इयम्/इदम्), एतद् (एषः/एषा/एतत्) and किम् (कः/का/किम्) and such others. These are Pronouns. In the previous lesson their singular forms were given. Now their complete declension is as given below.

१. दकारान्तः "तद्" शब्दः

	Singular	*Dual*	*Plural*
Masculine	सः (He)	तौ (Those two)	ते (They)
Feminine	सा (She)	ते (Those two)	ताः (They)
Neuter	तत् (It)	ते (Those two)	तानि (They)

२. मकारान्तः "इदम्" शब्दः

	Singular	*Dual*	*Plural*
Masculine	अयम् (This person)	इमौ (These two)	इमे (These)

1. "सत्यं धर्मश्चैतानि मा मा हासिषुः"
   May not Truth and Dharma leave me.
2. "मा गृधः कस्यस्विद्धनम्"
   Do not aspire for other's wealth
3. "शं नो भवतु द्विपदे शं चतुष्पदे"
   Welfare to us, the human beings and to all the animals.

5. कथा

चतुरः काकः

एकः काकः अस्ति । सः बहु तृषितः । सः जलार्थं भ्रमति । तदा ग्रीष्मकालः। कुत्रापि जलं नास्ति । काकः कष्टेन बहुदूरं गच्छति। तत्र सः एकं घटं पश्यति । काकस्य अतीव सन्तोषः भवति । किन्तु घटे स्वल्पम् एव जलम् अस्ति । 'जलं कथं पिबामि ?' इति काकः चिन्तयति । सः एकम् उपायं करोति । शिलाखण्डान् आनयति । घटे पूरयति । जलम् उपरि आगच्छति । काकः सन्तोषेण जलं पिबति । ततः गच्छति ।

CATURAḤ KĀKAḤ

Ekaḥ kākaḥ asti. Saḥ bahu tṛṣitaḥ. Saḥ Jalārtham bhramati. Tadā grīṣmakālaḥ. Kutrāpi jalam nāsti. Kākaḥ Kaṣṭena bahudūram gacchati. Tatra saḥ ekam ghaṭam paśyati. Kākasya atīva santoṣaḥ bhavati. Kintu ghaṭe svalpam eva jalam asti. "Jalam katham pibāmi ?" iti kāikaḥ cintayati. Saḥ ekam upāyam karoti. Śilākhaṇḍān ānayati. Ghaṭe pūrayati. Jalam upari āgacchati. Kākaḥ santoṣeṇa jalam pibati. Tataḥ gacchati.

CLEVER CROW

A crow is very thirsty. It roams about for water. It is summer. There is no water anywhere. The crow goes a long distance with difficulty. There it saw a pot. The crow feels very happy. But there is only a little water in the pot ! "How do I drink water ?" thus the crow thinks. It makes a plan. It brings small stones and fills the pot. The water rises up. The crow drinks water happily. Afterwards it goes.

6. SAMSKRIT SENTENCES OF DAILY USE

Come on=आगच्छतु । – Āgacchatu.
Please sit down=उपविशतु । – Upaviśatu.
How do you do ?=अपि कुशलम् ? – Api Kuśalam ?
All are well=सर्वं कुशलम् । – Sarvam kuśalam.
What is the matter ?=को विशेषः ? – Ko viśeṣaḥ ?
Please say=कथयतु । – Kathayatu.
Rare visit=चिराद् आगमनम् । – Cirād āgamanam.
Visit again=पुनः आगच्छतु । – Punaḥ āgacchatu.
Well, good bye=अस्तु, नमस्कारः । – Astu, namaskāraḥ.

7. SUBHĀṢITAṀ सुभाषितम् ।

(For Memorisation)

उद्यमेनैव सिध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

Udyamenaiva sidhyanti kāryāṇi na manorathaiḥ ।
Na hi suptasya siṁhasya praviśanti mukhe mṛgāḥ ॥

It is through industry alone that efforts succeed, (works are completed) but not through wishes. Animals themselves do not at all enter the mouth of a sleeping lion.

(Answer for the Riddle)

मृत्युञ्जयः–Mṛtyuñjayaḥ=Īśwara मृत्युम्+जयः

What does a man want in Kāśi ? -मृत्युम्
(It is a belief that a man who dies in Kāśi attains liberation)

What is desirable for the kings in war ? -जयः

Among the Gods who is the most worshipped (revered)? - मृत्युञ्जयः

* * *

ॐ

हिन्दु सेवा प्रतिष्ठानम्, संस्कृत विभागः

पत्रालयद्वारा संस्कृतम्

क्र.सं.

PRAVEŚA (First Session)

द्वितीयः पाठः

SECOND LESSON

Questions

1. Write the following in the Devanāgarī Script :
Rāmāyaṇam, Mahābhāratam, Gītagovindam, Kṛṣṇakarṇāmṛtam, Devakīnandanaḥ, Vṛndāvanaharaṇam, Nārāyaṇīyam.

2. Answer the following in Samskrit :
   1. चित्रकाराः किं कुर्वन्ति ?
   2. तन्तुवायाः किं कुर्वन्ति ?
   3. मूर्खाः किं कुर्वन्ति ?
   4. काः वसन्ति ?
   5. कानि पतन्ति ?

3. Translate the following into Samskrit :
   a) The devotees meditate.
   b) The deaf persons stand.
   c) The carpenters do carpentry.
   d) They go.
   e) They (women) sing.

First, Let us be Gods and then help others to be Gods. "Be and Make". Let this be our motto. Say no man is a sinner. Tell him that he is a God. Even if there were a devil, it would be our duty to remember God always and not the devil.

If the room is dark, the constant feeling and repeating of darkness will not take it away, but bring in the light. Let us know that all that is negative, all that is destructive, all that is mere criticism, is bound to pass away, it is the positive, the affirmative, the constructive that is immortal, that will remain for ever. Let us say, "We are" and "God is" and "We are God", "Shivoham, Shivoham" and march on. Not matter, but spirit. Bring in the light, the darkness will vanish of itself. Let the lion of Vedanta roar; the foxes will fly to their holes.

Swami Vivekananda

प्र(ई)-II. मे-९८-५,०००

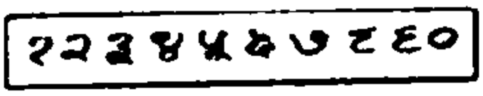
PRA-E2

India's contribution to the World of Science

(continued from 1st lesson)

Decimal system is common all over the world now. In this system numerals from one to nine as well as zero are used. By altering the place of the numerals the value of numbers vary. This decimal system was in vogue in India as far back as the commencement of christian era.

The table given below indicates the evolution of the numerals.

Numerals used in Brahmi inscriptions. (300 B.C.)	
Numerals used in Gwalior inscriptions. (870 A.D.)	
Numerals used in Devanagari inscriptions.(1100 A.D)	
Modern Numerals	1 2 3 4 5 6 7 8 9 0

Neither the Arabs nor Europeans knew this system until 9th century. Alka Varijmi, the mathematician of the Arab country, used Hindu numerals, the method of evaluation of placement of numerals and some mathematical equations in his first book (780-850 A.D) Then all these matters spread all over the world. This resulted in revolutionary thoughts in the field of mathematics in Western Europe.'Condex Vigilanus' is said to be the oldest work in the history of Europe which is extant in a manuscript. Numerals from one to nine are enumerated in this work. It is written in this work - 'We should remember that when they used the mathematical symbols the early Hindus have demonstrated sharp and searching intellect. The other countries have followed the Hindus in arithmetic,geometry and other independent sciences. This is because the Hindus are the foremost in these matters. The use of numerals from one to nine, evaluation of numerals by means of different placements etc. by the Hindus bear testimony to this.

(continued in the next lesson)

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

Is Samskrit difficult language ?

There are many pre conceived ideas about Samskrit in modern times. There are allegations that it is communal, dead and very difficult. Many intellectuals think that Samskrit was never a spoken language and try to prove their extraordinay points. However, if we think deeply we find all that argument baseless. Actually, for sometime now, Samskrit ceased to be spoken language as the tradition lost its links due to extraneous factors and this has created an illusion among the people.

Any language can be neither difficult nor easy. Generally language has two stages. The spoken language will be simple whereas the literary language will be high flown. There are many reasons to make one feel that Samskrit is a difficult language. The problem lies in teaching methods. Before the arrival of English people the educational institutions were all pathashalas. Then everything was taught through Samskrit.

The teacher and the taught spoke in Samskrit only. Samskrit glowed on the tongues of men and women. After the arrival of the British they ruled us with oppression and tried to make the country weak. They therefore destroyed Samskrit and consequently our faith and self respect. They employed two methods. They closed down Samskrit pathashalas and opened new institutions envisaged by Mecaulay.They declared that Samskrit is a dead language. Even while learning Samskrit grammatical method was stressed. Even after the exit of the Britishers the old methods of study in the field of Samskrit continues.We have to keep away from the shelter of this poisonous tree.

Now Samskrit learning has become difficult on account of the old pattern of following grammatical method. The same old texts continue and people are ignorant about the simplicity of the language.

Besides, the bombastic language followed by scholars in teaching as well as discussions made one feel that Samskrit is difficult. Now, since Samskrit is not a language of the common man one has to memorise declension and conjugation. Perhaps the conditions will improve if every one start speaking in Samskrit.

Some say Samskrit should be simplified. Simplification means changing the very structure of the language. But there is no need for this. It is possible to speak in Samskrit within the framework of panini's grammar. If we change the structure itself what will remain of Indian culture is nothing. Therefore it is our endeavour to make Samskrit a spoken language maintaining its uniqueness and simplicity.

Further details can be seen in successive lessons.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

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PRAVEŚA (First Session)

तृतीयः पाठः
THIRD LESSON

सोत्साहानां नास्त्यसाध्यं नराणाम् ।

Sotsāhānāṁ nāstyasādhyaṁ narāṇāṁ

There is nothing impossible for men who are energetic.

1. SENTENCES

1. त्वं पठसि । Twam paṭhasi = You read.
2. त्वं नमसि । Twam namasi = You salute.
3. त्वं वदसि । Twam vadasi = You speak.
4. त्वं पश्यसि । Twam paśyasi = You see.

5. त्वं पृच्छसि । Twam pṛcchasi = You ask.
6. त्वं गच्छसि । Twam gacchasi = You go.
7. त्वं धावसि । Twam dhāvasi = You run.
8. त्वम् अटसि । Twam aṭasi = You wander.
9. त्वं तिष्ठसि । Twam tiṣṭhasi = You stand.
10. त्वं क्रीडसि । Twam krīḍasi = You play.

Verbs in above sentences are in the present tense (vartamānakālaḥ) II person singular. (Madhyamapuruṣa ekavacanaṁ)

मध्यमपुरुषः बहुवचनम् (II person plural)

1. यूयं खादथ । Yūyam khādatha = You eat.
2. यूयं हसथ । Yūyam hasatha = You laugh.
3. यूयं गायथ । Yūyam gāyatha = You sing.
4. यूयं लिखथ । Yūyam likhatha = You write.
5. यूयं वहथ । Yūyam vahatha = You carry.
6. यूयं पिबथ । Yūyam pibatha = You drink.
7. यूयं पतथ । Yūyam patatha = You fall.
8. यूयं यच्छथ । Yūyam yacchatha = You give.
9. यूयं निन्दथ । Yūyam nindatha = You rebuke.
10. यूयं नयथ । Yūyam nayatha = You lead.

Verbs in following sentences are in the present tense I person singular (Vartamānakālaḥ, Uttama puruṣaḥ ekavacanaṁ).

1. अहम् इच्छामि । Ahaṁ icchāmi = I wish.
2. अहं नृत्यामि । Ahaṁ nṛtyāmi = I dance.

3. अहं स्मरामि । Aham smarāmi = I remember.
4. अहं जिघ्रामि । Aham jighrāmi = I smell.
5. अहं वसामि । Aham vasāmi = I reside.
6. अहं वदामि । Aham vadāmi = I speak.
7. अहं पृच्छामि । Aham pṛcchāmi = I ask.
8. अहं गच्छामि । Aham gacchāmi = I go.
9. अहं धावामि । Aham dhāvāmi = I run.
10. अहं पश्यामि । Aham paśyāmi = I see.

उत्तमपुरुषः बहुवचनम् (I Person, plural)

1. वयं क्रीडामः । Vayaṁ krīḍāmaḥ = We play.
2. वयं लिखामः । Vayam likhāmaḥ = We write.
3. वयं पिबामः । Vayaṁ pibāmaḥ = We drink.
4. वयं यच्छामः । Vayaṁ yacchāmaḥ = We give.
5. वयं तिष्ठामः । Vayaṁ tiṣṭhāmaḥ = We stand.
6. वयं नमामः । Vayaṁ namāmaḥ = We salute.
7. वयं वहामः । Vayaṁ vahāmaḥ = We carry.
8. वयं नयामः । Vayaṁ nayāmaḥ = We lead.
9. वयं धावामः । Vayaṁ dhāvāmaḥ = We run.
10. वयं स्मरामः । Vayaṁ smarāmaḥ = We remember.

EXERCISE

A) Re-write the above sentences by changing the numbers in the respective persons, (From singular to plural and vice versa.)

Ex. त्वं पठसि — यूयं पठथ ।

यूयं पिबथ — त्वं पिबसि ।

अहम् इच्छामि — वयम् इच्छामः ।
वयं क्रीडामः । — अहं क्रीडामि ।

B) Re-write the above sentences by changing the persons. (From II and I persons to III person)

Ex. त्वं पठसि — सः पठति/बालाः पठन्ति ।
यूयं पिबथ — ते पिबन्ति/बालाः पिबन्ति ।
अहम् इच्छामि — सः इच्छति/अनुजः इच्छति ।
वयं क्रीडामः — ते क्रीडन्ति/बालाः क्रीडन्ति ।

C) Complete the following by giving verbal forms;

Ex. सिंहः — सिंहः पश्यति ।

Masculine words :

वानरः	...	Vānaraḥ - Monkey
महिषः	...	Mahiṣaḥ - Bison
अजगरः	...	Ajagaraḥ - Huge serpent
मकरः	...	Makaraḥ - Crocodile
मण्डूकः	...	Mandūkaḥ - Frog
रासभः	...	Rāsabhaḥ - Donkey
शशः	...	Śaśaḥ - Hare
शुनकः	...	Śunakaḥ - Dog
भल्लूकः	...	Bhallūkaḥ - Bear
मार्जारः	...	Mārjāraḥ - Cat
कर्कटकः	...	Karkaṭakaḥ - Crab
वृषभः	...	Vṛṣabhāḥ - Bull
वृकः	...	Vṛkaḥ - Wolf
मूषकः	...	Mūṣakaḥ - Rat

सूकरः	...	Sūkaraḥ - Pig
शृगालः	...	Śṛgālaḥ - Jackal
अजः	...	Ajaḥ - Goat
मीनः	...	Mīnaḥ - Fish
कूर्मः	...	Kūrmaḥ - Tortoise
मशकः	...	Maśakaḥ - Mosquito
मत्कुणः	...	Matkuṇaḥ - Bug
यूकः	...	Yūkaḥ - Louse

Feminine words :

गृहगोधिका	...	Gṛhagodhikā - Lizard
मक्षिका	...	Makṣikā - Fly
अजा	...	Ajā - She-goat
पिपीलिका	...	Pipīlikā - Ant

D) Answer the following questions. (in ten sentences)

Ex. अहं किं करोमि? (Question)

Answer: 1. त्वं पठसि । 2. त्वं खादसि ।
3. त्वं नमसि । 4. त्वं धावसि ।
etc......... 10. त्वम् इच्छसि ।

1. अहं किं करोमि ? 2. त्वं किं करोषि ?
3. वयं किं कुर्मः ? 4. यूयं किं कुरुथ ?

SPECIAL POINTS

	Singular	*Dual*	*Plural*
दकारान्तः त्रिलिङ्गकः*	त्वम्	युवाम्	यूयम्
'युष्मद्' शब्दः	(You)	(You two)	(You)
दकारान्तः त्रिलिङ्गकः	अहम्	आवाम्	वयम्
'अस्मद्' शब्दः	(I)	(We two)	(We)

VERB

1. A Verb in all its Tenses is conjugated in all the three persons - III person, II person and I person.

(वर्तमानकालः प्रथमपुरुषः)	पठति	पठतः	पठन्ति
(,, मध्यमपुरुषः)	पठसि	पठथः	पठथ
(,, उत्तमपुरुषः)	पठामि	पठावः	पठामः

2. Verbs in the II person (Madhyamapuruṣa) such as पठसि, पठथः, पठथ should be used only with युष्मद् शब्द. (त्वं, युवाम्, यूयम्)

3. Verbs in the I person (Uttamapuruṣa) such as पठामि, पठावः, पठामः should be used with अस्मद् शब्द. (अहम्, आवाम्, वयम्)

4. In other places, verbs in III person (Prathamapuruṣa) such as पठति, पठतः, पठन्ति should be used.

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*त्रिलिङ्गकः means that the word has the same forms in the three genders, त्वं बालः, त्वं बाला, त्वं मित्रम् ।...

Ex. सः पठति ।

सा पठति ।

बालकः पठति । ....etc.

5. In Samskrit a verb does not denote gender. The verb form is same in all the three genders.

Ex. बालकः गच्छति । Boy goes.

बालिका गच्छति । Girl goes.

वाहनं गच्छति । Vehicle goes.

We understand the gender only by the Noun or the Subjects with which the verb is used.

✱Read and memorise these numbers :

a)	एकम्	-	१-1	षट्	-	६-6
	द्वे	-	२-2	सप्त	-	७-7
	त्रीणि	-	३-3	अष्ट	-	८-8
	चत्वारि	-	४-4	नव	-	९-9
	पञ्च	-	५-5	दश	-	१०-10

b)	एकादश	-	11	एकविंशतिः	-	21
	द्वादश	-	12	द्वाविंशतिः	-	22
	त्रयोदश	-	13	त्रयोविंशतिः	-	23
	चतुर्दश	-	14	चतुर्विंशतिः	-	24
	पञ्चदश	-	15	पञ्चविंशतिः	-	25
	षोडश	-	16	षड्विंशतिः	-	26
	सप्तदश	-	17	सप्तविंशतिः	-	27
	अष्टादश	-	18	अष्टाविंशतिः	-	28
	नवदश (एकोनविंशतिः)	-	19	नवविंशतिः (एकोनत्रिंशत्)	-	29
	विंशतिः	-	20	त्रिंशत्	-	30

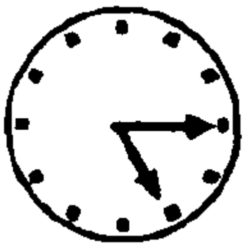
c)

दश	-	10	षष्टिः	-	60
विंशतिः	-	20	सप्ततिः	-	70
त्रिंशत्	-	30	अशीतिः	-	80
चत्वारिंशत्	-	40	नवतिः	-	90
पञ्चाशत्	-	50	शतम्	-	100

✱ Time समयः

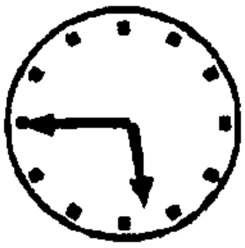
पञ्चवादनम्

सपादपञ्चवादनम्



सार्धपञ्चवादनम्

पादोनषड्वादनम्



पञ्चाधिकपञ्चवादनम्

दशाधिकपञ्चवादनम्

पञ्चोननववादनम्

दशोननववादनम्

पञ्चोनसप्तवादनम्

a) Read aloud the time given below and write them in words.
8.00, 7.15, 8.30, 9.45, 10.45, 11.30, 11.45, 6.15, 9.30, 7.45

b) Write the following time in words :
i) 6.55, ii) 7.05, iii) 8.50, iv) 9.10, v) 10.50,
vi) 11.10, vii) 11.55, viii) 12.05, ix) 10.10 x) 9.50

2. RIDDLE प्रहेलिका

सीमन्तिनीषु का शान्ता ?
राजा कोऽभूत् गुणोत्तमः ?
विदुषां का सदा वन्द्या ?
अत्रैवोक्तं न बुध्यते ॥

Sīmantinīṣu kā śānta?
Rājā kobhūt guṇottamaḥ?
Viduṣāṁ kā sadā vandyā?
Atraivoktaṁ na budhyate ॥

Who is tranquil-minded among women? Who was the most virtuous king? What do learned respect?

Answers to the three questions are hidden in the verse itself. Trace the same.

(Answer in the last page)

3. COMPREHENSION

सङ्ख्याविषयाः

In this world, some objects are perceptible; some are imperceptible. Among them each object is unique; their inherent properties are distinct. An investigation into nature of these objects is philosophy or Darśana.

Darśaṇas are mainly two-fold as Āstika and Nāstika (Orthodox and Heteredox). Here the terms Āstika and

Nāstika do not however mean those who accept the existence of God and the non-existence of God respectively. Āstika Darśana is that which accepts the authority of Veda; and Nāstika Darśana is that which does not accept the authority of Veda.

Āstika systems are six:

1. Sāṅkhya, 2. Yoga, 3. Nyāya 4. Vaiśeṣika,
5. Pūrva-Mīmāṁsā 6. Uttara-mīmāṁsā (Vedānta)

Nāstika systems are mainly three :

1. Cārvāka, 2. Jaina, 3. Bauddha

Since Bauddha Darśana has four schools as (i) Sautrāntika (ii) Vaibhāṣika (iii) Mādhyamika (Śūnyavāda) (iv) Yogācāra (Vijnāna-vāda),

Nāstika can also be regarded as six.

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

The most important parts of Vedas are the Upaniṣads. There are about 108 Upaniṣads. Among them, ten are important. Upaniṣads mainly contain thoughts about Brahman. The most intricate philosophical truths are revealed through some of the dialogues also. Dialogues between Yājnavalkya and Maitreyi, Uddālaka and Śvetaketu, can be cited as examples. The following are the ten important Upaniṣads:

1. ईशावास्योपनिषत् ।	Īśāvāsyopaniṣat.
2. केनोपनिषत् ।	Kenopaniṣat.
3. कठोपनिषत् ।	Kaṭhopaniṣat.
4. प्रश्नोपनिषत् ।	Praśnopaniṣat.
5. मुण्डकोपनिषत् ।	Muṇḍakopaniṣat.
6. माण्डूक्योपनिषत् ।	Māṇḍūkyopaniṣat.
7. तैत्तिरीयोपनिषत् ।	Taittirīyopaniṣat.
8. बृहदारण्यकोपनिषत् ।	Bṛhadāraṇyakopaniṣat.
9. छान्दोग्योपनिषत् ।	Chāndogyopaniṣat.
10. ऐतरेयोपनिषत् ।	Aitareyopaniṣat.

5. कथा

मूढः जम्बूकः

एकः जम्बूकः अस्ति । सः एकदा आहारार्थं वने भ्रमति । एकत्र सः द्राक्षालतां पश्यति । लतायाम् अनेकानि द्राक्षाफलानि सन्ति । तानि पक्वानि । जम्बूकः 'अद्य मम द्राक्षाफलानां भोजनम्' इति चिन्तयति । द्राक्षां लब्धुम् उपरि उत्पतति । किन्तु द्राक्षाफलानि न प्राप्नोति । जम्बूकः पुनः पुनः उत्पतति । तथापि फलानि न प्राप्नोति । जम्बूकः कुपितः भवति । सः तानि द्राक्षाफलानि दूषयति । 'द्राक्षाफलानि आम्लानि' इति वदति । अनन्तरं स्वस्थानं गच्छति ।

Ekaḥ jambūkaḥ asti. Saḥ ekadā āhārārthaṁ vane bhramati. Ekatra Saḥ drākṣālatāṁ paśyati. Latāyāṁ anekāni drākṣāphalāni santi. Tāni pakvāni. Jambūkaḥ 'adya mama drākṣāphalānāṁ bhojanaṁ' iti cintayati. Drākṣāṁ labdhuṁ utpatati. Kintu drākṣāphalāni na

prāpnoti. Jambūkaḥ punaḥ punaḥ utpatati. Tathāpi phalāni na prāpnoti. Jambūkaḥ kupitaḥ bhavati. Saḥ tāni drākṣāphalāni dūṣayati. 'drākṣāphalāni āmlāni' iti vadati. Anantaraṁ svasthānaṁ gacchati.

A STUPID JACKAL

Once a jackal wanders in search of food. In one place it sees vine creeper. It is full of grape fruits. The fruits are ripe. The jackal thinks 'grape fruits are my food today'. It jumps high to obtain the grapes. But the grapes are not obtained. It jumps again and again. Even then the fruits are not obtained. The jackal becomes angry. It blames the fruits. 'The grapes are sour' says the jackal. Afterwards, returns to its place.

A) Answer the following questions orally :

1. जम्बूकः किं पश्यति ?
2. द्राक्षां लब्धुं जम्बूकः किं करोति ?
3. कः कुपितः भवति ?
4. सः कानि दूषयति ?
5. सः किं वदति ?

B) Read the following questions and answers :

प्रश्नः - कः किमर्थं वने भ्रमति ?

उत्तरम् - जम्बूकः आहारार्थं वने भ्रमति ।

प्रश्नः - कुत्र अनेकानि द्राक्षाफलानि सन्ति ?

उत्तरम् - लतायाम् अनेकानि द्राक्षाफलानि सन्ति ।

प्रश्नः - जम्बूकः किं चिन्तयति ?

उत्तरम् - जम्बूकः 'अद्य मम द्राक्षाफलानां भोजनम्' इति चिन्तयति ।

प्रश्नः - जम्बूकः किं लब्धुम् उपरि उत्पतति ?

उत्तरम् - जम्बूकः द्राक्षां लब्धुम् उपरि उत्पतति ।

C) Answer the following questions.

1. सः आहारार्थं कुत्र भ्रमति ?
2. कानि फलानि पक्वानि ?
3. सः किं न प्राप्नोति ?
4. जम्बूकः अनन्तरं कुत्र गच्छति ?

6. SAMSKRIT SENTENCES OF DAILY USE

(when met on the road)

Where do you come from? कुतः आगच्छति ?

I am coming from the school. शालातः आगच्छामि ।

From the home = गृहतः	From the playground = क्रीडाङ्गणतः
From the shop = आपणतः	From the market = विपणितः
From the temple = देवालयतः	From the office = कार्यालयतः

Where are you going? कुत्र गच्छति ?

I am going home. गृहं गच्छामि ।

To the school = शालां प्रति	To the play-ground = क्रीडाङ्गणं प्रति
To the shop = आपणं प्रति	To the market = विपणिं प्रति
To the temple = देवालयं प्रति	To the office = कार्यालयं प्रति

How are your studies?	अभ्यासः कथम् अस्ति ?
It is going on.	प्रचलति ।
How is the work?	कार्यं कथम् अस्ति ?
As usual.	यथापूर्वम् ।

7. SUBHĀṢITAṀ सुभाषितम् ।

न कश्चिदपि जानाति
किं कस्य श्वो भविष्यति ।
अतः श्वः करणीयानि
कुर्यादद्यैव बुद्धिमान् ॥

Na Kaścidapi jānāti
kiṁ kasya śvo bhaviṣyati ।
Ataḥ śvaḥ karaṇīyāni
kuryādadyaiva buddhimān ॥

No-body knows what will happen and to whom tomorrow. Hence the wise person should do to-day itself whatever he could do tommorow.

Answer to the Riddle :

Tranquil-minded	- सीता
Most Virtuous King	- रामः
Respected by the wise	- विद्या

(The verse has 4 quarters. Join the first and the last letters of the first three quarters and get the answer.)

Eg.: (सीमन्तिनीषु का शान्ता = सीता)

❑ ❑ ❑

ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

तृतीयः पाठः

THIRD LESSON

Questions

a) Write the following in the Devanāgari script:
Vyāghraḥ, Kṣemendraḥ, Parvataḥ, Sikṣaṇaṁ.

b) Give the meaning of the following words:
अग्रजः, पितृव्यः, अनुजः, रजकः
पिबति, पृच्छति, खादति, धावति

c) Make sentences with the following words:
मातुलः, दौहित्रः, श्यालः, अम्बा, अग्रजा

d) Fill up the blanks with suitable noun forms:
1. ... ...पश्यति । 4. ... ...गच्छन्ति ।
2. ... ...ध्यायसि । 5. ... ...विकसति ।
3. ... ...नृत्यथ ।

e) Name the important Upanishads.

Note : Answers may be written on separate sheets of paper

प्र(इं)- III, जुलै - ९८ - ५०००

India's Contribution to the World of Science

(Continued from previous lesson)

Shunya

Shunya was discovered while the numerals were evaluated based on their position. Zero was discovered while indicating non existence of a substance. In fact, shunya means the absence of a thing. This samskrit word became Zero after it got into Arab vocabulary and later Latin vocabulary.

Samskrit	*Arabic*	*Latin*	*English*
Shunyam →	**sifir →**	**Zifre/ciffre →**	**Zero/cipher**

New forms in mathematics came into existence after decimal system was adopted. They have continued to be in usage now.

Square roots and cube roots :

A method has been adopted in mathematics while getting the square root and cube root. Actually this was employed by Aryabhata. Aryabhata's verse is -

भागं हरेद्वर्गान्नित्यं द्विगुणेन वर्गमूलेन ।
वर्गाद्वर्गे शुद्धे लब्धं स्थानान्तरे मूलम् ॥

This method was not known to the Europeans until 1613A.D. But still it is held that a non Indian discovered the above method without regard the India's achievement. Although some know the actual fact many still refer to the above formula as discovered by a foreigner. It is sheer disrespect for our own heritage.

Ratio and in verse ratio rules in mathematics are said to be great. But these two were in use in ancient India. Many scholars belive that these principles went outside India (to the west) as a cousequence of its widespread knowledge.

(Continued in the next lesson)

Note:
The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

Why to converse in Samskrit ?

People who wish to learn Samskrit language will get used to the clear pronounciation. By this, one can get hold on the language within a short time. That language will progress which is used in day to day life. Talking in samskrit is inevitable for its growth. More than reading Samskrit books, by listening to Samskrit words repeatedly, language can be understood easily in the short time. Clear pronounciation, facial expressions, surroundings all these help in the study of language. Therefore people who listen to Samskrit conversation repeatedly will get to know Samskrit. Also they will come to know about its simplicity. Conversation has the power of attracting the others, by which others also get inspired. In this manner, Samskrit language reaches from people to people. Like this it becomes easy to get this knowledge without any discrimination of caste, creed, region etc.

Samskrit language is the medium to spread our culture through out the country. Hence if Samskrit is there in our day to day conversation, it means that our culture and ideals also have been inculcated. Like this, self respect overflows in the minds of people by Samskrit conversation. In society by giving Samskrit education to the neglected lot. who are deprived of education, many changes occur in their life by the introduction of high aims. What came to be known by the conversation camps in the village of Karnataka is that to bring harmony in the society or to have self respect or to wipe out caste cread discrimination, Samskrit conversation is essential.

Today, Samskrit is being taught either through the vernacular language or through English in many school and colleges. But Hindi, Urdu, English, French etc., all these languages are being taught in their respective language itself. Like this to teach Samskrit, Samskrit alone has to be used as medium. Then only Samskrit education will become easy & meaningful. In this way, Samskrit conversation is very helpful to bring changes in Samskrit education.

The breath of our Country's self respect is culture. Hence for the revival of India, the cultural growth is a must. Today, Samskrit conversation has become a powerful means to spread awareness among people, to impart education and also to cultivate many moral and cultural Samskaras. Just as the spinning wheel during freedom struggle and the homeopathic tablet which though is small and has slow effect destroys the germs causing the diseases completely, so also though Samskrit conversation is small, it is capable of destroying India's diseases. Hence Samskrit conversation is like Sanjeevini to Samskrit language. Lastly, keep one thing in mind - Talking in Samskrit alone is the worship of Vagdevi (Goddess of words) and also of Surasaraswathi.

Note : The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhārati

.Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृतभारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ उद्योगिनं पुरुषसिंहमुपैति लक्ष्मीः ॥

Udyoginam Puruṣasiṁhamupaiti Lakṣmīḥ

Prosperity draws near a man who is perseverant and brave like a lion.

चतुर्थः पाठः
FOURTH LESSON

1. SENTENCES

1. सः अक्रीडत्। — Saḥ akrīḍat = He played.
2. एषः अतिष्ठत्। — Eṣaḥ atiṣṭhat = This person stood.

3. चतुरः पाठम् अपठत् ।

Caturaḥ pāṭham apaṭhat = The wise one read the lesson.

4. चर्मकारः पादरक्षाम् अयच्छत् ।

Carmakāraḥ pādarakṣāṁ ayacchat = The cobbler gave the sandal.

5. सिंहः मृगम् अमारयत् ।

Siṁhaḥ mṛgam amārayat = The lion killed a deer.

6. व्याघ्रः मांसम् अखादत् ।

Vyāghraḥ māṁsam akhādat = The tiger ate flesh.

7. मार्जारः मूषकम् अपश्यत् ।

Mārjāraḥ mūṣakam apaśyat = The cat saw a rat.

8. वयस्यः पत्रम् अलिखत् ।

Vayasyaḥ patram alikhat = The friend wrote a letter.

9. पण्डितः सत्यम् अवदत् ।

Paṇḍitaḥ satyam avadat = The scholar told the truth.

10. अलसः तम् अनिन्दत् ।

Alasaḥ tam anindat = The lazy person rebuked him.

11. एकः ग्रामम् अगच्छत् ।

Ekaḥ grāmam agaccat = One went to village.

Let us in this lesson be introduced to the Past Tense forms of verbs. Verbs in the above sentences are in Past Tense (Bhūtakālaḥ). III Person (Prathamapuruṣaḥ) Singular (Ekavacanam).

Prathamapuruṣa-Bahuvacanam:
(III Person Plural)

1. ते अहसन् ।
   Te ahasan = They laughed.
2. एते अक्रीडन् ।
   Ete akrīḍan = These (men) played.
3. चोराः पेटिकाम् अहरन् ।
   Corāḥ peṭikām aharan = Thieves stole the box.
4. छात्राः प्रश्नम् अपृच्छन् ।
   Chātrāḥ praśnam apṛcchan = Pupils asked a question.
5. महिषाः तृणानि अचरन् ।
   Mahiṣāḥ tṛṇāni acaran = Bisons grazed on grass.
6. भक्ताः देवम् अध्यायन् ।
   Bhaktāḥ devam adhyāyan = Devotees meditated on God.
7. खलाः सुराम् अपिबन् ।
   Khalāḥ surām apiban = The wicked persons drank the wine.
8. महिलाः श्लोकम् अगायन् ।
   Mahilāḥ ślokam agāyan = Women sang a verse.
9. सर्पाः मण्डूकान् अगिलन् ।
   Sarpāḥ maṇḍūkān agilan = Serpents swallowed frogs.
10. कृपणाः फलम् अजिघ्रन् ।
    Kṛpaṇāḥ phalam ajighran = Misers smelt the fruit.

11. भारवाहाः भारम् अवहन् ।

Bhāravāhāḥ bhāram avahan = Porters bore the burden.

12. पिशुनाः दुर्वचनम् असूचयन् ।

Piśunāḥ durvacanaṁ asūcayan = Slanderers initiated the slander.

13. धीवराः मीनम् अनयन् ।

Dhīvarāḥ mīnam anayan = Fishermen took away the fish.

Madhyamapuruṣa-Ekavacanam :
(II Person Singular)

1. त्वम् अधावः । Tvam adhāvaḥ = You ran.
2. त्वम् अनृत्यः । Tvam anṛtyaḥ = You danced.
3. त्वम् अपठः । Tvam apaṭhaḥ = You read.

Madhyamapuruṣa-Bahuvacanam :
(II Person Plural)

1. यूयं पुस्तकम् अपश्यत । Yūyam Pustakam apaśyata = You saw the book.
2. यूयं तम् अनिन्दत । Yūyam tam anindata = You rebuked him.
3. यूयं फलानि अखादत । Yūyam Phalāni akhādata = You ate fruits.

Uttamapuruṣa-Ekavacanam :
(I Person Singular)

1. अहं गुरुम् अनमम् ।

Aham gurum anamaṁ = I saluted the teacher.

2. अहं विषयम् अस्मरम् ।

   Aham viṣayam asmaram = I remembered the matter.

3. अहं पुष्पम् अजिघ्रम् ।

   Aham puṣpam ajighram = I smelt the flower.

4. अहं चित्रम् अपश्यम् ।

   Aham chitram apaśyam = I saw the picture.

5. अहं पत्रम् अलिखम् ।

   Aham patram alikham = I wrote a letter.

Uttamapuruṣa-Bahuvacanam:
(I Person Plural)

1. वयम् अवदाम ।

   Vayam avadāma = We spoke.

2. वयम् आम्रम् अखादाम ।

   Vayam āmram akhādāma = We ate the mango.

3. वयम् अवसाम ।

   Vayam avasāma = We resided.

4. वयम् अक्रीडाम ।

   Vayam akrīḍāma = We played.

5. वयं ग्रामम् अगच्छाम ।

   Vayam grāmam agachhāma = We went to village.

EXERCISE

(a) Convert the following verbs into Past Tense and use them in sentences with suitable Nouns:

Ex: गर्जति = सिंहः अगर्जत् ।

1. पतति falls.	6. वसति lives.
2. निन्दति rebukes.	7. रटति prattles.
3. दशति bites.	8. चरति grazes/wanders.
4. विशति enters.	9. जिघ्रति smells.
5. भषति barks.	10. नमति salutes.

(b) Rewrite the sentences of the first, second and third lessons by supplying the Karmapada (Object):

Ex.: चित्रकाराः लिखन्ति । चित्रकाराः चित्रं लिखन्ति ।

(c) Fill up the blanks with suitable words :

1. वयस्यः ... अलिखत् ।	2. ... तत् अनिन्दत् ।
3. एकः ग्रामं ... ।	4. कृपणाः ... ।
5. छात्राः ... अपृच्छन् ।	6. सर्पाः मण्डूकान् ... ।
7. ... देवम् अध्यायन् ।	8. व्याघ्रः ... ।
9. ... अक्रीडाम ।	10. वयं ... अखादाम ।
11. ... पुष्पम् अजिघ्रम् ।	12. दुर्जनाः ... असूचयन् ।
13. चतुरः पाठं ... ।	14. चर्मकारः ... अयच्छत् ।
15. ... गुरुम् अनमम् ।	16. यूयं पुस्तकं ... ।
17. ... अधावः ।	18. ... मूषकं .. ।
19. ... अपतत् ।	20. ... अनृत्यः ।

SPECIAL POINTS

	ए. व.	द्वि. व.	ब.व.
'बाल'शब्दः द्वितीयाविभक्तिः	बालम्	बालौ	बालान्

(Objective/Accusative Case)

'शाला' शब्दः "		शालाम्	शाले	शालाः
'फल' शब्दः "		फलम्	फले	फलानि

VERB

भूतकालः (Past Tense)	प्रथमपुरुषः (III Person)	अपठत्	अपठताम्	अपठन्
"	मध्यमपुरुषः (II Person)	अपठः	अपठतम्	अपठत
"	उत्तमपुरुषः (I Person)	अपठम्	अपठाव	अपठाम

NOTE

बालकः पाठं पठति । There are three elements in this sentence. They are Subject, Object and Verb. You are already introduced to Verbs. One who does an action is the agent (कर्ता), The word that denotes him is the Subject. In the above sentence, one who reads is a boy. Therefore he is the agent above and the boy forms the Subject.

The answer that one gets by putting the question what or which (Acc.) in respect of the verb forms an Object. The word that denotes it is the Object. (कर्म) In the above sentence when the question, 'What does he read?' is put, the answer, 'a lesson' is obtained. Therefore, 'lesson' becomes the Object. Thus when the answer is obtained by putting the question in respect of the Verb then the Verb is a Transitive Verb (सकर्मक) Ex. यच्छति gives. If the question, 'What does (one) give?' is asked, we may answer either book,

money or something else. Thus it is Transitive. Similarly खादति (eats), पिबति (drinks), वदति (speaks), पश्यति (sees) etc., are Transitive Verbs.

बालिका हसति । Girl laughs. Herein, we don't obtain the answer to the questions 'what and which'. Because there is no object word. Such Verbs are Intransitive Verbs (अकर्मक). तिष्ठति (stands) भवति (becomes, is) अस्ति (is), अटति (roams). हसति (laughs) etc. are Intransitive Verbs.

(गच्छति - Goes is Transitive Verb in Samskrit. In fact, when the question 'what or which' is put we don't apparently get the answer. On the other hand, for e.g. गृहं गच्छति meaning he goes home, gives the answer 'home' to the question. Therefore it must be noted that this Verb is Transitive.)

The manner of using sentences is called 'Prayoga' (Voice). There are three Voices in Samskrit.

1. कर्तरि प्रयोगः (Active Voice)
2. कर्मणि प्रयोगः (Passive Voice)
3. भावे प्रयोगः (Impersonal Voice)

कर्तरि प्रयोगः

It is called कर्तरि प्रयोगः or Active Voice because कर्तृ or the Subject is important or dominant here.

Rules Pertaining to 'कर्तरि प्रयोगः'

The Subject (कर्तृपदम्) should be in the Nominative Case (प्रथमा विभक्तिः) while the Object (कर्मपदम्) should

be in the objective or accusative case (द्वितीया विभक्तिः) The Verb is in agreement with the subject.

1. बालः पाठं पठति । A boy reads the lesson.
2. बालाः पाठं पठन्ति । Boys read the lesson.
3. बालः पाठान् पठति । A boy reads lessons.

In the sentences given above, 'बालः' is the Subject, 'पाठं' is the Object and 'पठति' is the Verb. In the first sentence, the subject is in the singular number. Accordingly the Verb is in the singular. In the second sentence subject is in the plural and in keeping with it the Verb is also in the plural. In the third sentence, the Object is in plural. Yet the Verb is in the singular. It means that in the Active Voice (कर्तरि प्रयोगः) the number of the Verb changes with that of the Subject. Even when the number of the Object changes, the number of the Verb does not change.

In the Active Voice, there is no rule that the Object should necessarily exist.

Ex. अग्रजः गच्छति । (Elder brother goes)

This is in the Active Voice. It has no Object. Subject and Verb are alone found in it.

It may be observed that the sentences of the first three lessons are in the Active Voice and that they do not have the Object.

Note that all the sentences used in these three lessons are in कर्तरि प्रयोगः and Objects (कर्म) are not used in those sentences.

2. RIDDLE प्रहेलिका

पुरुषः कीदृशो वेत्ति प्रायेण सकलाः कलाः ।
मध्यवर्णद्वयं त्यक्त्वा ब्रूहि कः स्यात् सुरालयः ॥

Puruṣaḥ Kīdṛśo Vetti Prāyeṇa sakalāḥ kalāḥ
Madhyavarṇadwayam tyaktwā brūhi kaḥ syāt surālayaḥ

What does one call a person who is well versed in all branches of learning? In that word, if two letters in the middle are omitted, then the remaining letters give the meaning of 'heaven'. Which is that word?

(Answer in the last page)

3. COMPREHENSION
सङ्ग्राह्यविषयाः

Purāṇas.

The main Purāṇas are 18. There are some Upapurāṇās also. The 18 Purāṇas are-

१) मत्स्यपुराणम्
२) मार्कण्डेयपुराणम्
३) भागवतपुराणम्
४) भविष्यत्पुराणम्
५) ब्रह्माण्डपुराणम्
६) ब्रह्मवैवर्तपुराणम्
७) ब्रह्मपुराणम्
८) वामनपुराणम्
९) वराहपुराणम्
१०) विष्णुपुराणम्
११) वायुपुराणम्
१२) अग्निपुराणम्
१३) नारदपुराणम्
१४) पद्मपुराणम्
१५) लिङ्गपुराणम्
१६) गरुडपुराणम्
१७) कूर्मपुराणम्
१८) स्कान्दपुराणम्

This following verse helps to remember the names of the Purāṇas.

म-द्वयं भ-द्वयं चैव ब्र-त्रयं व-चतुष्टयम् ।
अ-ना-प-लिं-ग-कू-स्का-नि पुराणानि प्रचक्षते ॥

This verse is composed with the first syllables of the names of 18 purāṇas.

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

Vedas and Upaniṣads acquaint us with our ancient values of life. Similarly the Rāmāyaṇa and the Mahābhārata give comprehensive view of the ideals and faiths of our ancestors. The Rāmāyaṇa and the Mahābhārata, indeed, represent the very national spirit of India.

The poet who wrote the Rāmāyaṇa is Vālmīki. There are 7 Kāṇḍas in the Rāmāyaṇa:

(1) Bālakāṇḍa (2) Ayodhyākāṇḍa (3) Araṇyakāṇḍa (4) Kiṣkindhākāṇḍa (5) Sundarakāṇḍa (6) Yuddhakāṇḍa (7) Uttarakāṇḍa.

There are 24,000 ślokas in the Rāmāyaṇa.

The author of the Mahābhārata is the great sage Vyāsa. There are 18 Parvas in the Mahābhārata.

They are–

1. Ādiparvan
2. Sabhāparvan
3. Araṇyaparvan
4. Virāṭaparvan
5. Udyogaparvan
6. Bhīṣmaparvan

7. Droṇaparvan
8. Karṇaparvan
9. Śalyaparvan
10. Sauṣuptikaparvan
11. Strīparvan
12. Śāntiparvan
13. Anuśāsanikaparvan
14. Aśvamedhaparvan.
15. Āśramavāsikaparvan
16. Mausalaparvan
17. Mahāprasthānaparvan
18. Svargārohaṇaparvan

The Mahābhārata contains one lakh ślokas. No other work in the world is as voluminous as this.

5. कथा

कुशलः वृद्धः

एकः वृद्धः आसीत् । सः क्षुधितः अभवत् । समीपे एकः आम्रवृक्षः आसीत् । वृद्धः आम्रवृक्षस्य समीपम् अगच्छत् । वृक्षे अनेकानि फलानि अपश्यत् । सः अचिन्तयत्– "अहं वृद्धः । मम शरीरे शक्तिः नास्ति । वृक्षः उन्नतः अस्ति । कथम् उपरि गच्छामि ? कथं फलानि प्राप्नोमि ?" इति । वृक्षस्य उपरि वानराः आसन् । वृद्धः एकम् उपायम् अकरोत् । सः पाषाणखण्डान् स्वीकृत्य अक्षिपत् । वानराः कुपिताः अभवन् । ते फलानि अक्षिपन् । वृद्धः तानि फलानि स्वीकृत्य सन्तोषेण अखादत् ।

KUŚALAḤ VṚDDHAḤ

Ekaḥ Vṛddhaḥ āsīt. Saḥ Kṣudhitaḥ abhavat. Samīpe ekaḥ āmravṛkṣaḥ āsīt. Vṛddhaḥ āmravṛkṣasya samīpam agacchat. Vṛkṣe anekāni phalāni apaśyat. Saḥ acintayat– "Aham Vṛddhaḥ. Mama śarīre śaktiḥ nāsti. Vṛkṣaḥ unnataḥ asti. Katham upari gacchāmi? Katham Phalāni prāpnomi?" iti. Vṛkṣasya upari vānarāḥ āsan. Vṛddhaḥ ekam upāyam akarot. Saḥ

pāṣāṇakhaṇḍān svīkṛtya akṣipat. Vānarāḥ Kupitāḥ abhavan. Te phalāni akṣipan. Vṛddhaḥ tāni phalāni svīkṛtya santoṣeṇa akhādat.

CLEVER OLD MAN

There was an old man. He became hungry. Nearby, there was a mango tree. The old man went to it. He saw mango fruits on the tree. He thought- "I am old. I have no strength in my body. The tree is tall. How can I climb up? How can I get fruits?". There were monkeys on the tree. The old man thought of a plan. Picking up a few stones he threw them at the monkeys. The monkeys became angry. They threw fruits. The old man took the fruits and ate them happily.

6. SAMSKRIT SENTENCES OF DAILY USE

(Daily routine (Mother/son/Daughter)

Did you wash your face? - मुखं क्षालितं वा ?

I washed my face, give me milk - मुखं क्षालितं, क्षीरं ददातु ।

Well, take it - अस्तु, स्वीकरोतु ।

I shall drink milk and study - क्षीरं पीत्वा पठामि ।

Mother, I shall take bath first - अम्ब ! अहं प्रथमं स्नानं करोमि ।

No, Let him/her do - मास्तु, सः/सा करोतु ।

Mother, I am hungry - अम्ब ! बुभुक्षा भवति ।

So, take bath and come quickly – भवतु, स्नानं कृत्वा शीघ्रम् आगच्छतु ।

Is the food ready? It is getting late to the school – भोजनं सिद्धं वा ? शालायाः विलम्बः भवति ।

It is ready – सिद्धमेव ।

7. SUBHĀṢITAM सुभाषितम् ।

सदयं हृदयं यस्य भाषितं सत्यभूषितम् ।
कायः परहिते यस्य कलिस्तस्य करोति किम् ॥

Sadayam hṛdayam yasya bhāṣitam satyabhūṣitam.
Kāyaḥ parahite yasya Kalistasya karoti kim?

What (harm) can Kalipuruṣa do to him whose heart is full of kindness, whose speech is adorned with truth and whose body is for the good of others.

(Answer to the Riddle)

One who knows all branches of learning is नागरिक. If the middle letters are dropped नाक remains, which means heaven.

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संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

चतुर्थः पाठः FOURTH LESSON

QUESTIONS

1. Give the past tense of the following Verbs:
   पश्यति, पिबति, जिघ्रति, हसन्ति, स्मरन्ति, लिखति, वहति ।
2. Correct the following :
   1. सिंहाः गर्जति । 2. सः धावन्ति ।
   3. अहं गच्छति । 4. अध्यापकाः अगच्छत् ।
   5. छात्राः अपठाम ।
3. Change the following sentences into plural:
   1. बालकः अगच्छत् । 2. बालिका अपठत् ।
   3. अहम् अपश्यम् । 4. एषः अक्रीडत् ।
   5. फलम् अपतत् ।

Please answer the above question paper and send it to the Convener's address. Answers may be written on separate sheets of paper.

प्र(इं)-IV, मे-९८-५,०००

शुभाशयाः	- **Greetings**
मम हार्दिक-शुभकामनाः	- My hearty greetings.
नववर्षस्य शुभकामनाः	- Happy new year.
नववर्षं नवचैतन्यं ददातु	- Let the new year give a new life.
दीपावलीशुभाशयाः	- Deepavali greetings.
वैवाहिकजीवनं सुखमयं भवतु	- Wish you a happy married life.
जन्मदिनोत्सवे हार्दिक-शुभकामनाः	- Greetings on your birthday.
कार्यक्रमः सफलः भवतु	- May the programme be successful.
अभिनन्दनम्	- Congratulations.
शुभास्ते पन्थानः	- Wish you a pleasant journey.

Send your greetings in Samskritam.
By this the value of your greetings
increase and Samskritam
also gets **propagated.**

Algebra

If we go on analysing ancient works, we come to know that the Shulba Sutras which is also called as Vedanga is the origin of Algebra. Many discussions are there in Indian Algebra about solutions to linear equations and simultaneous equations. Even now we can identify the progress of algebra in the construction of the sacrificial altars during sacrifices.

During Brahmagupta's time (700 A.D.) algebra was called by different names like Avyakkaganita, Bijaganita, Kuttaganita etc. Probably, algebra was famous with different names in different places at that time.

Quadratic Equation

Aryabhata, Brahmagupta and others knew how to solve the equation $ax^2 + bx + c = 0$. Now what method we are using to solve the quadratic equations was known by Sridharacharya in 10th Century A.D., itself. His verse on this is as follows ;

चतुराहतवर्गसमैः रूपैः पक्षद्वयं गुणयेत् ।
अव्यक्तवर्गरूपैः उक्तौ पक्षौ ततो मूलम् ॥

Permutation and combination

In India, from times immemorial, the mathematical method of permutation & combination is being used. These two methods were mainly used in the composition of literature, Vaastur, music and to prepare medicines.

$$nC_r = \frac{n!}{r!(n-r)!}$$

This common sutra has been written in the form of a verse by Karnataka's mathematician Varahamihira in 9th Century A.D.,

एकाद्येकोत्तरतः पदमूर्ध्वाधर्यतः क्रमात् क्रमशः ।
स्थाप्य प्रतिलोमघनं प्रतिलोमघनेन भाजितं सारम् ॥

In Vedic times, saints & sages used to perform many types of sacrifies. Then problems used to arise regarding the construction of its different altars. To solve these problems, geometry was being used becuase of which many things about earth became clear.

The place of Samskrit

Whenever Samskrit is mentioned people call it 'devine language' respectfully. But this does not satisfy everyone. It is not only devine language but it is equally wordly. It is indeed a divine language, a wordly language, an ancient language, a living language, a national language and of course, a language of correspondence. Then what should we call Samskrit in respect of its position and promotion ?

If we call it a divine language, people think it a language of the priests. It is because they have heard the language in Maths and temples which are places of religious activities. To call Samskrit a divine language strengthens that view in that context. If we call it a wordly language then it is not being used among people for communication, although long ago it was so. It cannot be the mother tongue of any one as languages other than Samskrit are mother tongues. If we call it national language, then it may give rise to dispute with Hindi people. In order to achieve our aim it is not wise to enter into any controversy. Thus all our arguments become weak. In the three language formula, however, the regional language takes the first place as mother tongue: the second place goes to Hindi as the language for correspondence: English is given the place of third language because it is an international language. Even Urdu is given a special place some times out of political considerations. Sadly, there is no powerful argument or power in favour of Samskrit. Consequently the country is losing its spiritual strength without Samskrit.

Dharma and culture are the soul and the life of India. Samskrit is the vehicle of culture. Samskrit Ganga flows for ever as a language of culture, a stream that reaches every one no matter where he or she is. It is more appropriate to call it a cultural language. We should carry the message that 'Samskrit is the language of Indian culture'. Samskrit can prosper with this conviction. The country prospers with this.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

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॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

क्रियासिद्धिः सत्त्वे भवति महतां नोपकरणे ।

Kriyāsiddhiḥ satve bhavati mahatām nopakaraṇe.

Success in the undertakings of the great lies in their inherent power but not in the external means.

पञ्चमः पाठः FIFTH LESSON

1. SENTENCES

1. बालकः लिखतु ।	Bālakaḥ likhatu = Let the boy write.
2. सः वहतु ।	Saḥ vahatu = Let him carry.
3. गायकः गायतु ।	Gāyakaḥ gāyatu = Let the singer sing.
4. एषः धावतु ।	Eṣaḥ dhāvatu = Let this person run.

5. सेवकः वस्त्रं प्रक्षालयतु ।	Sevakaḥ vastram prakṣālayatu = Let the servant wash the cloth.
6. बाला श्लोकं पठतु ।	Bālā ślokam paṭhatu = Let the girl read the verse.
7. अयं प्रश्नं पृच्छतु ।	Ayam Praśnam Pṛcchatu = Let this person ask the question.
8. पितामहः काशीं गच्छतु ।	Pitāmahaḥ Kāśīm gacchatu = Let the grandfather go to Kāśi.
9. नटाः नृत्यन्तु ।	Naṭāḥ nṛtyantu = Let the dancers dance.
10. ते वसन्तु ।	Te vasantu = Let them reside.
11. भिक्षुकाः अटन्तु ।	Bhikṣukāḥ aṭantu = Let the beggars wander.
12. वृषभाः चरन्तु ।	Vṛṣabhāḥ carantu = Let the bulls graze.
13. छात्राः प्रश्नं पृच्छन्तु ।	Chātrāḥ praśnam pṛcchantu = Let the pupils ask the question.
14. सर्वे गीतं स्मरन्तु ।	Sarve gītam smarantu = Let all remember the song.
15. वैद्याः औषधं यच्छन्तु ।	vaidyāḥ auṣadham yacchantu = Let the physicians give the medicine.
16. महिलाः आभरणानि पश्यन्तु ।	Mahilāḥ ābharaṇāni paśyantu = Let the women see the ornaments.

Verbs in the above sentences are in the 'Imperative' (प्रेरणा) sense.

'Preraṇā means giving an order, extending an offer, making a prayer or giving permission. In these senses, the above verbal forms should be used. The above sentences are in the III Person (प्रथमपुरुष) Singular and Plural.

Madhyamapuruṣa Ekavacana and Bahuvacana:
[II Person Singular and Plural]

1. त्वं गच्छ । Tvam gaccha = You may go.
2. त्वम् उत्तिष्ठ । Tvam uttiṣṭha = You may stand up.
3. त्वं क्षीरं पिब । Tvam kṣīram piba = You may drink milk.
4. त्वं भिक्षां यच्छ । Tvam bhikṣām yaccha = You may give alms.
5. यूयं वदत । Yūyam vadata = You may (plural) speak.
6. यूयं नमत । Yūyam namata = You may salute.
7. यूयं वनं गच्छत । Yūyam vanam gacchata = You may go to forest.
8. यूयं देवं पश्यत । Yūyam devam paśyata = You may see the God.

Uttamapuruṣa Ekavacana and Bahuvacana:
[I Person Singular and Plural]

1. अहं गच्छानि । Aham gacchāni = Let me go.
2. अहं पत्रं लिखानि । Aham patram likhāni = Let me write a letter.
3. अहं पाठं पठानि । Aham pāṭham paṭhāni = Let me read the lesson.

4. वयं पिबाम । Vayam pibāma = Let us drink.

5. वयं प्रश्नं पृच्छाम Vayam praśnam pṛcchāma = Let us ask the question.

6. वयं गीतं गायाम । Vayam gītam gāyāma = Let us sing a song.

ĀTMANEPADIN FORMS

Vartamānakāla (Present Tense) Prathama Puruṣa Ekavacana and Bahuvacana:
[III Person Singular and Plural]

1. वृक्षः कम्पते । Vṛkṣaḥ kampate = The tree shakes.

2. सः भाषते । Saḥ bhāṣate = He speaks.

3. दरिद्रः कष्टं सहते । Daridraḥ kaṣṭam sahate = The poor man tolerates hardship.

4. याचकः भिक्षां याचते । Yācakaḥ bhikṣām yācate = The beggar begs alms.

5. ते स्पर्धन्ते । Te spardhante = They compete.

6. जनाः आलोकन्ते । Janāḥ ālokante = People observe.

7. आचार्याः छात्रान् क्षमन्ते । Ācāryāḥ chātrān kṣamante = Teachers pardon the pupils.

8. कीटाः सस्यं बाधन्ते । Kīṭāḥ sasyam bādhante = Insects spoil the plant crop.

The Verbs in the above sentences are in III Person Singular and Plural. Study these Verbs again. They are different from the verbs like गच्छति, पठति.... of the

previous lesson. There if it is ended in ति, it ends in ते here. Thus, if the verb ends in ते in the Present Tense III Person Singular, it is designated as 'Ātmanepadi.'

The conjugational forms in the Ātmanepadi Verbs are different from the Parasmaipadi in all the three persons. The examples are given here. Go through them repeatedly and try to remember them.

Vartamānakāla Madhyamapuruṣa Ekavacana:
[Present Tense II Person Singular]

1. त्वं वर्तसे । Tvam vartase = You exist.
2. त्वं शोभसे । Tvam śobhase = You shine.
3. त्वं भाषसे । Tvam bhāṣase = You talk. (speak)
4. त्वं यतसे Tvam yatase = You try.
5. त्वं वन्दसे । Tvam vandase = You salute.

Madhyamapuruṣa Bahuvacana:
[II Person Plural]

1. यूयं लज्जध्वे । Yūyam lajjadhve = You blush.
2. यूयं स्पर्धध्वे । Yūyam spardhadhve = You compete.
3. यूयं विजयध्वे । Yūyam vijayadhve = You (all of you) win.
4. यूयं त्वरध्वे । Yūyam tvaradhve = (All of) you hasten.
5. यूयं सेवध्वे । Yūyam sevadhve = (All of) you serve.

Uttamapuruṣa Ekavacana:
[I Person Singular]

1. अहं मन्ये । Aham manye = I think.
2. अहं वन्दे । Aham vande = I salute.

3. अहं वर्ते । Aham varte = I stay (am).

4. अहं शङ्के । Aham śaṅke = I doubt.

5. अहम् ईक्षे । Aham Īkṣe = I see.

Uttamapuruṣa Bahuvacana:
[I Person Plural]

1. वयं यतामहे । Vayam yatāmahe = We try.

2. वयं सहामहे । Vayam sahāmahe = We tolerate.

3. वयं क्षमामहे । Vayam kṣamāmahe = We pardon.

4. वयं श्लाघामहे । Vayam ślāghāmahe = We praise.

5. वयं शङ्कामहे । Vayam śaṅkāmahe = We doubt.

Bhūtakāla Prathama Puruṣa Ekavacana:
[Past Tense III Person Singular]

1. सः अमोदत । Saḥ amodata = He rejoiced.

2. कर्मकारः देवम् अवन्दत । Karmakāraḥ devam avandata = The worker saluted the God.

3. आकाशे सूर्यः अशोभत । Ākāśe Sūryaḥ aśobhata = The sun shone in the sky.

4. बालिका अलज्जत । Bālikā alajjata = Girl felt shy.

5. सः कष्टम् असहत । Saḥ kaṣṭam asahata = He put up with the suffering.

Past Tense III Person Plural

1. वृक्षाः अकम्पन्त । Vṛkṣāḥ akampanta = Trees shook.

2. पूर्वं राक्षसाः अवर्तन्त । Pūrvam Rākṣasāḥ avartanta = Formerly the demons existed.

3. सैनिकाः जनान् अत्रायन्त । Sainikāḥ janān atrāyanta = Soldiers protected people.

4. छात्राः गुरुम् अवन्दन्त । Chātrāḥ gurum avandanta = Students saluted the teacher.

5. जनाः अमोदन्त । Janāḥ amodanta = People rejoiced.

Past Tense II Person Singular

1. त्वम् अवन्दथाः । Tvam avandathāḥ = You saluted.
2. त्वं तत्र अवर्तथाः । Tvam tatra avartathāḥ = You were there.
3. त्वम् अशोभथाः । Tvam aśobhathāḥ = You shone.

Past Tense II Person Plural

1. यूयम् अवन्दध्वम् । Yūyam avandadhvam = You saluted.
2. यूयम् अवर्तध्वम् । Yūyam avartadhvam = You were (existed)
3. यूयम् अशोभध्वम् । Yūyam aśobhadhvam = (All of) you shone.

Past Tense I Person Singular

1. अहम् अभाषे । Aham abhāṣe = I spoke.
2. अहम् असहे । Aham asahe = I endured.
3. अहम् अवर्ते । Aham avarte = I was (existed).

Past Tense I Person Plural

1. वयम् अशङ्किमहि । Vayam aśaṅkimahi = We doubted.
2. वयम् अवर्तामहि । Vayam avartāmahi = We were (existed).
3. वयम् अवन्दामहि । Vayam avandāmahi = We saluted.

Preraṇā (Imperative) III Person Singular

1. सः भाषताम् । Saḥ bhāṣatām = Let him speak.
2. बालः रसं स्वदताम् । Bālaḥ rasam svadatām = Let the boy taste the juice.
3. खगः आकाशे डयताम् । Khagaḥ akāśe ḍayatām = Let bird fly in the sky.
4. सः कष्टं सहताम् । Saḥ Kaṣṭam sahatām = May he put up with suffering.

Preraṇā III Person Plural

1. ते स्पर्धन्ताम् । Te spardhantām = Let them compete.
2. जनाः पण्डितं श्लाघन्ताम् । Janāḥ paṇḍitam ślāghantām = Let people praise the scholar.
3. छात्राः उत्तरम् ऊहन्ताम् । Chātrāḥ uttaram ūhantām = Let the students guess the answer.
4. सर्वे मोदन्ताम् । Sarve modantām = All may be happy.

Preraṇā - II Person Singular

1. त्वं क्षमस्व । Tvam Kṣamasva = You may pardon.
2. त्वं यतस्व । Tvam yatasva = You may try.
3. त्वं कष्टं सहस्व । Tvam kaṣṭam sahasva = You may tolerate.
4. त्वं त्रायस्व । Tvam trāyasva = You may protect.

Preraṇā - II Person Plural

1. यूयं भाषध्वम् । Yuyam bhāṣadhvam = You may speak.
2. यूयं सहध्वम् । Yūyam sahadhvam = You may tolerate.
3. यूयं स्पर्धध्वम् । Yūyam spardhadhvam = You may contest.
4. यूयं यतध्वम् । Yūyam yatadhvam = You may try.

Preraṇā - I Person Singular

1. अहं वन्दै । Aham vandai = Let me salute.
2. अहं भाषै । Aham bhāṣai = Let me speak.
3. अहं सहै । Aham sahai = Let me endure.
4. अहम् ऊहै । Aham ūhai = Let me guess.

Preraṇā - I Person Plural

1. वयं भाषामहै । Vayam bhāṣāmahai = Let us speak.
2. वयं वन्दामहै । Vayam vandāmahai = Let us salute.
3. वयम् ईक्षामहै । Vayam Īkṣāmahai = Let us perceive.
4. वयं कष्टं सहामहै । Vayam kaṣṭam sahāmahai = Let us endure suffering.

SPECIAL POINTS

a) A Verb root in Samskrit is called Dhātu. For example the Verb root of the Verb गच्छति is गम्. Similarly of पठति is पठ्.... Thus all Verbs are derived from respective Verb roots.

b) Verb roots are classified into three types:

1. Parasmaipadi 2. Ātmanepadi 3. Ubhayapadi

1) Parasmaipadi - If a Verb in Present Tense III Person Singular ends in 'ति' the Verb root is called Parasmaipadi. e.g. गच्छति, पठति । (From the 1st lesson up to the sentence वयं गीतं गायाम of the 5th lesson all verbal forms are conspicuously Parasmaipadi.)

2) Ātmanepadi - If a Verb in Present Tense III Person Singular ends in 'ते' the Verb root is said to be Ātmanepadi. e.g. वर्तते, कम्पते ।

3) Ubhayapadi - If a Verb is conjugated in both Parasmaipadi and Ātmanepadi forms the verb root is designated as Ubhayapadi. (That is in Present Tense III Person Singular the Verb ends in 'ति' as well as in 'ते'.)

eg.: पचति ; पचते ।
याचति ; याचते ।
करोति ; कुरुते ।

It can be said that in usage there is no difference in sense between Parasmaipadi and Ātmanepadi forms of the Ubhayapadi Verb root. However, there is subtle distinction between the two in the Śāśtra. Classification of Verb root into Parasmaipadi, Ātmanepadi and Ubhayapadi, recognised by the grammarians has to be followed by us. The Parasmaipadi Verb roots should not be conjugated as Ātmanepadi (like गच्छते, पठते) and vice verse (like कम्पति, वन्दति).

The Verbal forms giving the Present, Past and Imperative sense are alone used in the lessons. Many other forms of the verbs are not given, since they are not very essential. It may be noted that the Parasmaipadin and Ātmanepadin Verbs in the Present Tense the Past Tense and the Imperative Mood differ in forms only, but not in meanings.

Here are given all forms of Parasmaipadi and Ātmanepadi in Present Tense, Past Tense and Imperative Mood. Study these and remember the difference between the Parasmaipadi and Ātmanepadi.

परस्मैपदी			आत्मनेपदी		
		वर्तमानकालः			
गच्छति	गच्छतः	गच्छन्ति	वन्दते	वन्देते	वन्दन्ते
गच्छसि	गच्छथः	गच्छथ	वन्दसे	वन्देथे	वन्दध्वे
गच्छामि	गच्छावः	गच्छामः	वन्दे	वन्दावहे	वन्दामहे

भूतकालः

अगच्छत्	अगच्छताम्	अगच्छन्	अवन्दत	अवन्देताम्	अवन्दन्त
अगच्छः	अगच्छतम्	अगच्छत	अवन्दथाः	अवन्देथाम्	अवन्दध्वम्
अगच्छम्	अगच्छाव	अगच्छाम	अवन्दे	अवन्दावहि	अवन्दामहि

प्रेरणार्थः

गच्छतु	गच्छताम्	गच्छन्तु	वन्दताम्	वन्देताम्	वन्दन्ताम्
गच्छ	गच्छतम्	गच्छत	वन्दस्व	वन्देथाम्	वन्दध्वम्
गच्छानि	गच्छाव	गच्छाम	वन्दै	वन्दावहै	वन्दामहै

EXERCISE

a) Convert the following Verbs into Imperative forms and use them in sentences:

Ex.: नयति । गोपालः क्षीरं नयतु

वदन्ति । तरुणाः वदन्तु । (परस्मैपदी)

भाषते । सः भाषताम् ।

सहन्ते । जनाः सहन्ताम् । (आत्मनेपदी)

नमति, पश्यति, पृच्छति, गच्छति, धावति, फलन्ति, तिष्ठन्ति, खादन्ति, हसन्ति, गायन्ति ।

याचते, आलोकते, मोदते, स्पर्धन्ते, वन्दन्ते, ईक्षन्ते ।

b) Make as many sentences as you can with the following words:

Ex.: दाडिमम् - Dādimam = Pomegranate fruit

सः दाडिमं खादति । सः दाडिमम् अखादत् ।

सः दाडिमं खादतु । etc.

Masculine Gender

खर्जूरः	Kharjūraḥ = Date fruit.
कूष्माण्डकः	Kuṣmāṇḍakaḥ = Pumpkin
नारिकेलः	Nārikelaḥ = Coconut.

Feminine Gender

द्राक्षा	Drākṣā = Grape.
तिन्त्रिणी	Tintriṇī = Tamarind.
पटोलिका	Paṭolikā = A kind of Cucumber, Snakegourd. ('Kheera' in Hindi)

Neuter Gender

आम्रम्	Āmram = Mango fruit.
रम्भाफलम्	Rambhāphalam = Plantain.
पनसम्	Panasam = Jack-fruit.
जम्बीरम्	Jambīram = Lemon
बीजपूरम्	Bījapūram = Guava fruit. ('Amaruda' in Hindi)
शाकम्	Śākam = Vegetable
वृन्ताकम्	Vṛntākam = Brinjal.
मूलकम्	Mūlakam = Radish.
वास्तुकम्	Vāstukam = Green Vegetable ('Hari Sabji' in Hindi)
कारवेल्लम्	Kāravellam = Bittergourd. A Pungent Vegetable ('Karela' in Hindi)

बिम्बफलम्	Bimbaphalam = Bimba fruit. ('Kundaru' in Hindi)
लशुनम्	Laśunam = Garlic
मरीचम्	Marīcam = Pepper.

c) Answer the following questions:

1. कः वहतु ?
2. कः काशीं गच्छतु ?
3. छात्राः किं कुर्वन्तु ?
4. वैद्याः किं यच्छन्तु ?
5. कः गच्छतु ?
6. कष्टं कः सहते ?
7. छात्रान् के क्षमन्ते ?
8. जनान् के अत्रायन्त ?
9. बालः किं स्वदताम् ?
10. के आलोकन्ते ?

2. RIDDLE प्रहेलिका

विष्णोः का वल्लभा देवी लोकत्रितयचारिणी ?
वर्णाद्यन्तिमौ दत्त्वा कः शब्दः तुल्यवाचकः ?

Viṣṇoḥ kā vallabhā devī lokatritayacāriṇī ?
Varṇavādyantimou datvā kaḥ śabdaḥ tulyavācakaḥ ?

Who is that who roams about the three worlds and who is the beloved wife of Viṣṇu, in whose name if two letters are added on both sides would mean 'equal'?

(Answer in the last page)

3. COMPREHENSION
सङ्ग्राह्यविषयाः

In Samskrit literature, there are works containing varied topics, Words, senses, origin of the world, liberation etc. are the topics found in the Śāstrās. Some Śāstras and their important treatises are named below:

	Works	Authors
अलङ्कारशास्त्रम् –	ध्वन्यालोकः	Ānandavadhana
	रसगङ्गाधरः	Jagannātha
	साहित्यदर्पणम्	Viśvanātha
व्याकरणशास्त्रम् –	अष्टाध्यायी	Paṇini
	सिद्धान्तकौमुदी	Bhaṭṭoji Dīkṣita
	महाभाष्यम्	Patañjali
तर्कशास्त्रम् –	न्यायसूत्राणि	Gautama
	न्यायमञ्जरी	Jayanta Bhaṭṭa
	तत्त्वचिन्तामणिः	Gangeśopādhyāya
पूर्वमीमांसाशास्त्रम् –	जैमिनिसूत्राणि	Jaimini
	तन्त्रवार्तिकम्	Kumārila Bhaṭṭa
	शाबरभाष्यम्	Śabaraswāmī
उत्तरमीमांसाशास्त्रम् – (वेदान्तशास्त्रम्)	ब्रह्मसूत्राणि	Bādarāyaṇa
	उपनिषदः	—
	भगवद्गीता	Vyāsa

(Commentaries of three Acāryas are available)

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

Rāmāyaṇa is the "Ādikāvya." Valmiki the 'Ādikavi', has described the life of Śri Rāmachandra in

seven 'Kāṇḍas.' The characters such as Śri Rāma, Bharata, Āñjaneya and Sīta are portrayed in it. They stand for certain noble ideals such as carrying out the father's promise, brotherly affection, devotion towards the mother and devotion towards the husband. Rāmāyaṇa is the source of the majority of the poetical works written in Samskrit. The following verse gives the quintessence of Rāmāyaṇa.

यान्ति न्यायप्रवृत्तस्य तिर्यञ्चोऽपि सहायताम् ।
अपन्थानं तु गच्छन्तं सोदरोऽपि विमुञ्चति ॥

Yānti nyāyapravṛttasya tiryañco'pi sahāyātām I
Apanthānam tu gacchantam sodaro'pi vimuñcati II

To him who proceeds along the righteous path even the animals give a helping hand. He who takes to an unworthy path, even a brother deserts.

Śri Rāma proceeded along the righteous path. To him, even monkeys and bears rendered help. Even the brother Vibhīṣaṇa left Rāvaṇa who took the wrong path.

5. कथा

विद्यायाः महत्त्वम्

एकं नगरम् आसीत् । तत्र रामः, सोमः इति मित्रद्वयम् अवसत् । रामः विद्याम् इच्छति । सोमः धनम् इच्छति । एकदा मित्रद्वयं विदेशम् अगच्छत् । रामः तत्र विद्याम् अपठत् । सोमः धनसंग्रहम् अकरोत् । अनेकानि वर्षाणि अगच्छन् । मित्रद्वयम् अपि स्वनगरम्

आगच्छत् । मार्गे चोराः आगच्छन् । सोमस्य धनम् अहरन् । ततः मित्रद्वयं नगरम् आगच्छत् ।

नगरे राजा आसीत् । स विद्यावन्तं रामम् आह्वयत् । 'त्वं मन्त्रिस्थाने तिष्ठ' इति अकथयत् । रामः मन्त्री अभवत् । सोमः विद्याविहीनः । सः जीवनार्थं रामस्य सेवकः अभवत् ।

VIDYĀYĀḤ MAHATVAM

Ekam nagaram āsīt. Tatra Rāmaḥ, Somaḥ iti mītradvayam avasat. Rāmaḥ vidyām icchati. Somaḥ dhanam icchati. Ekadā mitradvayam videśam agacchat. Rāmaḥ tatra vidyām apaṭhat. Somaḥ dhanasangraham akarot. Anekāni varṣāṇi agacchan. Mitradvayam api svanagaram āgacchat. Mārge corāḥ āgacchan. Somasya dhanam aharan. Tataḥ mitradvayam nagaram āgacchat.

Nagare rāja āsit. Saḥ vidyāvantam Rāmam āhvayat. 'Tvam mantristhāne tiṣṭha' iti akathayat. Rāmaḥ mantrī abhavat. Somaḥ vidyāvihīnaḥ. Saḥ Jīvanārtham Rāmasya sevakaḥ abhavat.

THE VALUE OF LEARNING

There was a City. There lived in it two friends, Rāma and Soma. Rāma aspires for learning. Soma aspires for money. Once both the friends went to a foreign country. Rāma learnt the lore there. Soma made a lot of money. Many years passed. Both the friends came to their city. On the way thieves came. They stole Soma's money. Then both the friends came to the city.

There was a king in the City. He invited the learned Rāma. 'I want you to be a minister in my Court,' so said the king. Rāma became the minister. Soma was illiterate. He became the servant of Rāma for livelihood.

6. SAMSKRIT SENTENCES OF DAILY USE

Mother, where is my shirt ? अम्ब, मम युतकं* कुत्र ?

*Knickers = अर्धोरुकम्	Petticoat = निचोलः
Pant = ऊरुकम्	Blouse = चोलः
Banian = अन्तर्युतकम्	Comb = कङ्कतम्
Shoe = पादत्राणम्	Slipper = पादरक्षा

See, it must be in the hanger. उद्बन्धके स्यात्, पश्यतु ।

On the shelf = कपाटिकायां	In trunk = पेटिकायां
In the bathroom = स्नानगृहे	There = तत्रैव

Mother, I go to school.	अम्ब, शालां गच्छामि ।
There is still time.	समयः अस्ति ।
Go later.	अनन्तरं गच्छतु ।
No, It is late.	न, विलम्बः जातः ।
Be careful while coming.	आगमने जागरूकः भवतु ।

7. SUBHĀṢITAṀ सुभाषितम् ।

आचार्यात् पादमादत्ते पादं शिष्यः स्वमेधया ।
पादं सब्रह्मचारिभ्यः पादं कालक्रमेण च ॥

Ācāryāt pādamādatte pādam śiṣyaḥ svamedhayā ।
Pādam sabrahmacāribhyaḥ pādam kālakrameṇa ca ॥

A pupil learns only a quarter from his teacher, gets another quarter from his own intelligence, receives yet another quarter from his classmates and gets the other quarter in course of time.

(Answer to the Riddle)

मा Lakṣmi, स and न are the letters to be joined. समानम् equal.

ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

पञ्चमः पाठः

FIFTH LESSON

Questions

1. Translate the following sentences into Samskrit :

1. Let the boy write the lesson.
2. The cat drank milk.
3. You should go.
4. Fishermen went to the river.
5. The tiger roared in the forest.
6. They read the book. (Past Tense)
7. Let us go to the theatre.
8. Let Sita dance.
9. I went to the temple.
10. You should eat the fruit. (Plural)

2. Write the following in Devanāgari script:

Candraśekharo nāma ekaḥ cālakaḥ Bangalūru nagare vasati sma. Tasya putradvayam āsit. Tasya gṛham Śaṅkarapure āsīt. Saḥ sukhena jīvanam akarot.

Note : Answers may be written on separate sheets of paper.

India's contribution to the world of Science

(continued from 4th lesson)

Baudhayana Sutra -

This theorem now known as Pythagoras theorem was known to Baudhayana and Katyayana. 1000 years before Pythagoras. Baudhayana has written this verse -

दीर्घचतुरस्रस्याक्ष्णया रज्जुः पार्श्वमानी तिर्यग्मानी च
यत् पृथग्भूते कुरुतस्तदुभयं करोति ॥

This was adopted in the construction of altars of sacrifice. Quadrangular, equilateral altars. bilateral altars and quadrulateral altars were used during sacrifices.

The value of Pai -

Aryabhata had discovered the value of π far earlier than anyone. The value he gave was π =3.1416. The value arrived at in modern mathematics is π =3.1416926.

The stanza of Aryabhata giving the value of π is -

चतुरधिकं शतमष्टगुणं द्विषष्टिस्तथा सहस्राणाम् ।
अयुतद्वयविष्कम्भस्यासन्नो वृत्तपरिणाहः ॥

Geometry -

Geometry is one of the important contributions to the entire world. In the field of geometry Indians used 'jya' and 'kotijya'. This word become cosign in the European languages.

Aryabhata - I composed 'Jya kostaka'. He has designed lines of a circle from 0-90°. In order to fix the places of planets in astronomy he was using many points of geometry.

(continued in the next lesson)

Three wrong notions

Three wrong notions about Samskrit are found among the people generally: firstly, that it is a difficult language; secondly that it is a dead language and thirdly that it belongs to a particular community. Actually every language has two aspects simple and high. All languages have grammar and they have particular styles of their own. Since Samskrit is studied in the western pattern and since it is not a language of daily use, one feels it quite difficult.

It is possible to show that Samskrit is a living language. But the points we give may not dispel wrong notions which are rooted already. People think that the language which is used at home, office, stations, play ground or factories is truly a living language. May be we are also at fault telling that Samskrit is not a dead language and thus defending that it is a living language. But we can change the mind of the people by devoting our efforts on making Samskrit a spoken language. Even in our discussions to say that Samskrit is not a language of common use is better than referring to it as 'dead'. There is therefore a need for speaking in Samskrit than about Samskrit.

The argument that Samskrit is the language of a community is also incorrect. This was indeed a language of all. For instance, the author of the Ramayana, Valmiki was a hunter. Kalidasa was a shepherd by birth. Vyasa, the author of the Mahabharata, was the son of a fisherwoman. Sri Harsha and king Bhoja were Kshatriyas. Thus there were Samskrit Pandits belonging to all communities. So is the case now. There is no doubt that Samskrit was the language of everyone and remains for ever a language of all. The speciality of 'speak Samskrit movement' is that it is extended to all irrespective of caste, religion, class, language, region, north, south etc. In fact, out of this, emotional integration is achieved and sustained.

When we remove these three misconceptions about Samskrit a favourable atmosphere for Samskrit learning will be created. Our aim is to achieve this.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

चित्ते वाचि क्रियायां च साधूनामेकरूपता ।

Noble persons are one in mind, word and deed.

षष्ठः पाठः SIXTH LESSON

1. SENTENCES

1. अग्रजेन पठ्यते = It is read by the elder brother.
2. जनकेन गम्यते = It is gone by the father.
3. अनुजया लिख्यते = It is written by the younger sister.
4. भिक्षुकेण खाद्यते = It is eaten by the beggar.
5. सेवकेन पीयते = It is drunk by the servant.
6. जनकेन प्रश्नः पृच्छ्यते = The question is asked by father.
7. पाचकेन तण्डुलः पच्यते = Rice is cooked by the cook.

8. तेन श्लोकः पठ्यते	=	The verse is read by him.
9. त्वया जलं नीयते	=	Water is taken by you.
10. मया सङ्गीतं गीयते	=	Music is sung by me.
11. चर्मकारेण पादरक्षा दीयते	=	The shoe is given by the cobbler.
12. भक्तैः देवः ध्यायते	=	God is meditated upon by the devotees.
13. ताभिः अलसः निन्द्यते	=	A lazy person is condemned by those. (women)
14. गायकैः गीतं गीयते	=	The song is sung by the singers.
15. वामनैः भारः उह्यते	=	The load is borne by the pigmies.
16. पिशुनैः दुर्वचनं सूच्यते	=	The slander is indicated by the slanderers.
17. चोरेण पेटिकाः अपह्रियन्ते	=	Boxes are carried by the thief.
18. मया पुष्पाणि घ्रायन्ते	=	Flowers are smelt by me.
19. त्वया चित्राणि दृश्यन्ते	=	Pictures are seen by you.
20. महिषेण तृणानि चर्यन्ते	=	Grass is chewed by the bison.

In the previous lessons we have learnt the use of sentences in the Active voice. Let us know about the Passive voice in this lesson. All the sentences given above are in the Passive voice and in Present Tense.

Examples for the past and the imperative are given in the following.

Past Tense

1. सिंहेन अदृश्यत	=	It was seen by the lion.
2. नृपेण अरक्ष्यत	=	It was protected by the king.
3. वानरेण फलम् अखाद्यत	=	The fruit was eaten by the monkey.
4. ताभिः क्षीरम् अपीयत	=	Milk was drunk by those. (Women)
5. अस्माभिः देवः अध्यायत	=	God was meditated upon by us.
6. त्वया आभरणानि अध्रियन्त	=	Ornaments were put on by you.
7. अनेन वस्त्राणि अक्षाल्यन्त	=	Clothes were washed by this man.
8. छात्रेण पाठाः अपठ्यन्त	=	Lessons were read by the student.

Imperative Mood.

1. तेन भाष्यताम्	=	Let it be told by him.
2. त्वया उह्यताम्	=	Let it be carried by you.
3. अनेन अवलोक्यताम्	=	Let it be seen by this man.
4. भवता कष्टं सह्यताम्	=	Let the difficulty be tolerated by you.
5. सर्वैः देवः वन्द्यताम्	=	Let God be saluted by all.

6. युष्माभिः औषधं दीयताम् = Let medicines be given by you.

7. तक्षकेण काष्ठानि तक्ष्यन्ताम् = Let the sticks be cut by the carpenter.

8. अनेन प्रश्नाः पृच्छ्यन्ताम् = Let questions be asked by this man.

9. तैः उत्तराणि लिख्यन्ताम् = May the answers be written by them.

SPECIAL POINTS

In the fourth lesson, rules about the Active voice (कर्तरिप्रयोग) are made clear. Now we shall know about the rules of the Passive voice. (कर्मणिप्रयोग)

Rules about the Passive Voice

1. Here the object is very important.

2. The subject should be in the Instrumental case (तृतीयाविभक्ति). The object, if expressed, should be in the Nominative case (प्रथमाविभक्ति). The verb should be in agreement with the object.

1. शिष्येण प्रश्नः पृच्छ्यते — A question is asked by the pupil.
2. शिष्येण प्रश्नाः पृच्छ्यन्ते — Questions are asked by the pupil.
3. शिष्यैः प्रश्नः पृच्छ्यते — A Question is asked by the pupils.

In all the three sentences given above, शिष्य is the subject, प्रश्न is the object and पृच्छ्यते is the verb. In

the first sentence the object is in the singular. Accordingly the verb is also in the singular form. In the second sentence the object (प्रश्नाः) is in the plural form. Accordingly the verb is also in the plural form. (पृच्छयन्ते) In the third sentence, the subject (शिष्यैः) is in the plural yet the verb is in the singular in accordance with the object. Thus in the passive voice, the number of the verb agrees with the number of the object.

1. In the passive voice the verb changes (its person and numbers) when the object changes, but it does not change when the subject changes.

   Ex. तेन गम्यते, त्वया गम्यते, मया गम्यते ।

2. In the passive voice, the verb is in the Atmanepada but not in the Parasmaipada. The suffixes (ते, से, न्ते etc.) are necessarily preceded by य, (पठ् + य + ते)

   Ex. पच्यते, खाद्यते, वन्द्यते etc.

3. Generally, the additions of य and ते would make any verb passive.

   Ex. पठति-पठ्यते । क्रीडति-क्रीड्यते ।

But some verbs undergo some changes.

पश्यति-दृश्यते	नयति-नीयते
गच्छति-गम्यते	पिबति-पीयते

गायति-गीयते	यच्छति-दीयते
वहति-उह्यते	जिघ्रति-घ्रायते
शृणोति-श्रूयते	करोति-क्रियते

Passive forms (in first person) कर्मणिप्रयोगे प्रथमपुरुषे रूपाणि

	ए.व.	द्वि.व.	ब.व.
वर्तमाने	पच्यते	पच्येते	पच्यन्ते
भूते	अपच्यत	अपच्येताम्	अपच्यन्त
प्रेरणायाम्	पच्यताम्	पच्येताम्	पच्यन्ताम्

Study the following two examples and note the difference between the Active and the Passive voice.

[1]रामः [2]पाठं [3]लिखति ।	[1]रामेण [2]पाठः [3]लिख्यते ।
Active	Passive
1. Subject-Nominative case.	1. Subject-Instrumental case.
2. Object-Accusative case.	2. Object-Nominative case.
3. Verb-Follows the subject.	3. Verb-Follows the object.
4. The Verb does not change though there is change in the object.	4. The verb does not change though there is change in the subject.
5. The verb is in the same number as of the subject.	5. The Verb is in the same number as of the object.

EXERCISE

A) Convert the following sentences into the passive voice.

Ex. बालकः गच्छति । बालकेन गम्यते ।

1. जनकः पिबति ।	5. एषः लेखनीं नयति ।
2. सः गीतं गायति ।	6. कर्मकरः कार्याणि करोति ।
3. पण्डितः काव्यं लिखति ।	7. अहं शालां गच्छामि ।
4. भिक्षुकः अन्नं खादति ।	8. सा पुस्तकं ददाति ।

B) Convert the following verbs into present, past and imperative passive forms.

Ex. लिखति - लिख्यते, अलिख्यत, लिख्यताम्

पठति, निन्दति, पचति, खादति, क्षालयति, तक्षति, ध्यायति, नमति, चरति, वन्दते, याचते ।

C) Make sentences in the active as well as in passive voices by using the following words.

Words pertaining to Earth.
(पृथ्वीसम्बद्धाः शब्दाः)

अकारान्तपुंल्लिङ्गाः -

द्वीपः = Island	पर्वतः = Mountain
पाषाणः = Stone	पङ्कः = Mud
लोकः = World	मार्गः = Path, Road
परिसरः = Environment	केदारः = Field

आकारान्तस्त्रीलिङ्गाः -

वसुधा = Earth	मृत्तिका = Clay

अकारान्तनपुंसकलिङ्गाः–

पुलिनम् = Sand　　सैकतम् = Made of sand

चूर्णम् = Powder　　लोष्टम् = Lump of earth

Words pertaining to Water
(जलसम्बद्धाः शब्दाः)

अकारान्तपुंल्लिङ्गाः –

समुद्रः = Ocean　　कूपः = Well　　गर्तः = Pit

ह्रदः = Pond　　कासारः = Lake　　तरङ्गः = Wave

कल्लोलः = Big wave　　तटः = Bank (of river etc.)

आवर्तः = Whirl pool　　जलनिर्गमः = Water outlet.

जलाशयः = Well, tank etc.

आकारान्तस्त्रीलिङ्गाः –

आपगा = River गङ्गा, नर्मदा, यमुना etc.

अकारान्तनपुंसकलिङ्गाः -

जलम् = Water　　पारम् = opposite side of river etc

पल्वलम् = Pond　　अवारम् = This side of river etc

आलवालम् = Basin

D) Answer the following.

Ex.- केन गम्यते ? जनकेन गम्यते ।

१. केन पीयते ?　　२. त्वया किं नीयते ?

३. केन श्लोकः पठ्यते ?　　४. कैः देवः ध्यायते ?

५. वानरेण किम् अखाद्यत ?　　६. केन वस्त्राणि अक्षाल्यन्त ?

७. केन उह्यताम् ?　　८. भवता किं सह्यताम् ?
९. केन धाव्यते ?　　१०. केन स्थीयताम् ?
११. कया लिख्यते ?　　१२. काभिः कार्यं क्रियते ?

2. RIDDLE प्रहेलिका

न तस्यादिः न तस्यान्तः मध्ये यः तस्य तिष्ठति ।
तवाप्यस्ति ममाप्यस्ति यदि जानासि तद्वद ॥

The stanza conveys two meanings. If one leads to confusion other helps to find out the answer.

Meaning 1– It has no beginning and no end but it is found in the middle. It is in you and in me, What is it?

Meaning 2– It has न in the beginning, न in the end and य in the middle. It is with you and with me also.

If you know what it is tell me, Otherwise, see the last page for the answer.

3. सङ्ख्याविषयाः
KĀVYAS

In Samskrit literature, poetic compositions (काव्यानि) occupy the lofty position which the shāstras occupy. Many poems are found in Samskrit. The Rāmāyaṇa is the first (Ādikāvya). Kāvyas are three fold as Gadyakāvya, Padyakāvya and Campūkāvya. All mahākāvyas are matrical compositions.

Some kāvyas and their authors are mentioned below.

पञ्च महाकाव्यानि –	कविः
१. रघुवंशम्	कालिदासः
२. कुमारसम्भवम्	कालिदासः
३. किरातार्जुनीयम्	भारविः
४. शिशुपालवधम्	माघः
५. नैषधीयचरितम्	श्रीहर्षः

प्रसिद्धानि गद्यकाव्यानि –	
१. कादम्बरी	बाणः
२. वासवदत्ता	सुबन्धुः
३. दशकुमारचरितम्	दण्डी

प्रसिद्धानि चम्पूकाव्यानि –	
१. चम्पूरामायणम्	भोजदेवः
२. चम्पूभारतम्	अनन्तभट्टः
३. विश्वगुणादर्शचम्पूः	वेङ्कटाध्वरिः
४. नीलकण्ठविजयचम्पूः	नीलकण्ठदीक्षितः
५. यशस्तिलकचम्पूः	सोमदेवः

4. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

महाभारतम्

"भारतं पञ्चमो वेदः" The Mahābhārata is the fifth veda. This is the greatness accorded to the Mahābhārata. Although the story of Kauravas and Pāṇḍvas is the main

theme there are very many anecdotes moral stories abounding in it. It is the original source of the themes of many a Samskrit poem or drama. Bhīṣma's advice, Vidura's teachings and Bhagavad Gīta are the most important sections in the Mahābhārata.

यदिहास्ति तदन्यत्र यन्नेहास्ति न तत् क्वचित् ।

(Whatever that is found in it is found elsewhere, what is not found in it doesn't exist anywhere.) This is a praise which is amply true of the Mahābhārata. There are characters in it which represent all shades of human nature such as stubbornness, slandermongering, gluttony, filial affection, generosity, devotion towards the teacher and honesty. The characters of Duryodhana, Śakuni, Bakāsura, Dhṛtarāṣṭra, Karṇa, Ekalavya and Dharmarāja represent these qualities of human nature respectively.

Among 1 lakh verses of the Mahābhārata, over 800 verses are considered Vyāsarahasya (secret message of Vyāsa). These verses are very difficult to understand. It is said that while getting the Mahābhārata written by Gaṇapati (acting as scribe) Vyāsa used to recite such verses just gaining time to frame the next verses in the narration. It was an agreed condition that Vyāsa should dictate the stanzas continuosly without a pause,

otherwise, according to the agreement Gaṇapati would stop taking the dictation by Vyāsa.

The Mahābhārata is very extensive work. No other literary work in the world can equal it in length. It is more than length of the Greek classics, Illiad and Odessey put together. "महत्त्वात् भारवत्वात् च महाभारतमुच्यते ।" The name Mahābhārata is true to the great depth of its content and volume.

5. कथा

दैवमेव परम् ।

एकः अहितुण्डिकः आसीत् । सः सर्पान् गृहीत्वा जीवनं करोति स्म । एकदा सः एकं सर्पम् आनयति । सर्पं पेटिकायां स्थापयति च । प्रतिदिनं सर्पस्य प्रदर्शनं करोति । जीवनं करोति । कदाचित् अहितुण्डिकः अन्यं ग्रामम् अगच्छत् । तस्य पत्नी पुत्राः अपि अगच्छन् । सर्पः पेटिकायाम् एव बद्धः आसीत् । पञ्च दिनानि अभवन् । अहितुण्डिकः न आगच्छत् । सर्पस्य आहारः एव नास्ति । सः पेटिकातः बहिः गमनाय प्रयत्नम् अकरोत् । सः बुभुक्षितः आसीत् । अतः शक्तिः नास्ति । विफलः अभवत् । तदा पेटिकासमीपे एकः मूषकः आगच्छत् । सः पेटिकाम् अपश्यत् । "पेटिकायां भक्ष्याणि सन्ति" इति मूषकः अचिन्तयत् । 'रन्ध्रं करोमि' इति सः निश्चयम् अकरोत् । अनन्तरं सः रन्ध्रं कृत्वा अन्तः प्रवेशम् अकरोत् । मूषकः सर्पस्य मुखे एव अपतत् । सर्पः मूषकम् अखादत् । तेन रन्ध्रेण एव बहिः अगच्छत् । अहो ! सर्पस्य सौभाग्यम् ! मूषकस्य दौर्भाग्यम् !!

FATE PREVAILS

(We understand that you have continued the practice of reading Samskrit script. Therefore, hereafter Samskrit sentences will be given in Samskrit. Study them carefully.)

There was a snake-charmer. He was catching serpents and making his living. One day he brings a serpent. He puts the serpent in a box. He runs the show everyday. He makes his living.

Once the snake-charmer went to another village. His wife and sons also went with him. The serpent was detained in the box. Five days passed. The snake-charmer did not come. The serpent had no food at all. The serpent tried to get out. It was hungry. Hence there was no energy. It failed (to come out). Then a rat came near the box. It saw the box. It thought– "There are eatables in it." It decided to make a hole. It made a hole and entered it. The rat fell into the mouth of the serpent. The serpent ate the rat. Through that hole it went out. Ah! good luck of the serpent. Bad luck for the rat.

A note on Samskrit writing

सः कार्यम् अकरोत् ।

अहं ग्रन्थम् अपठम् ।

Observe these two sentences. The Anusvāra (ं) is found used in both sentences. In such situation a doubt

arises whether Anusvāra (ं) or letter (म्) should be used. As regards this following are the rules.

1. If Anusvāra is followed by a vowel the letter (म्) is substitued for Anusvāra.

   Eg. पुस्तकम् आनयति ।
   क्षीरम् इच्छति ।
   जलम् उष्णम् अस्ति ।

2. If Anusvāra is at the end of a sentence the letter (म्) should be written in its place.

   Eg. एतत् पुस्तकम् ।
   अयोध्या सुन्दरं नगरम् ।
   अहं वाक्यम् अवदम् ।

3. In the remaining (i.e. If anusvāra is followed by any consonant) Anusvāra (ं) should be written.

The rule is seen to be followed in all the previous lessons and it should be strictly followed.

6. SAMSKRIT SENTENCES OF DAILY USE.

Mother, give me tiffin.	अम्ब ! खाद्यं ददातु ।
Take (it).	स्वीकरोतु ।
I play here on the way.	अत्रैव मार्गे क्रीडामि ।
The examination is coming closer, study.	परीक्षा समीपम् आगता, पठतु ।
I shall play for a while and return.	किञ्चित् क्रीडित्वा आगच्छामि ।

Write your homework.	गृहपाठं लिखतु ।
Mother ! I am feeling sleepy. I shall write it in the morning.	अम्ब ! निद्रा आगच्छति । प्रातः लिखामि ।
Take food and sleep.	भोजनं कृत्वा निद्रां करोतु ।
Alright ! Good Night.	अस्तु, शुभरात्रिः ।

7. SUBHĀṢITAṀ सुभाषितम् ।

छायामन्यस्य कुर्वन्ति तिष्ठन्ति स्वयमातपे ।
फलान्यपि परार्थाय वृक्षाः सत्पुरुषा इव ॥

Trees stand in the sun and give shade to others. Their fruits are also for others. Good people likewise, stand all hardships by themselves and bring welfare to others. They give to others whatever they have earned.

(Answer to the riddle)

नयनम् - The word has 'न' in the beginning and in the end, 'य' in the middle.

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* * *

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संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

षष्ठः पाठः SIXTH LESSON

Questions

a) Fill in the blank with suitable words.

१. .... फलं खाद्यते ।

२. देवेन्द्रेण .... दृश्यते ।

३. .... कार्याणि क्रियते ।

४. .... गीतं गीयताम् ।

b) Write the important rules of Active voice.

c) Change the voice. (Active to Passive, Passive to Active)

१. अनुजः शालां गच्छति ।

२. बालकेन पाठः पठ्यते ।

३. त्वं स्नानं करोषि ।

४. रामः पत्रं लिखति ।

५. एषः पानीयं पिबतु ।

६. तेन धनं दीयताम् ।

d) Who wrote the Rāmāyaṇa and the Mahābhārata?

Note : Answers may be written on separate sheets of paper.

प्र(इं)-VI-जुलै - ९८ - ५०००

India's contribution to the World of Science

(continued from 5th lesson)

Metallurgy -

Metallurgy is one of the fields where Indians made a landmark of lasting importance. There are allusions to metals such as gold, silver, copper and iron. Some of the uses of these metals have also been described there.

Gold was used for preparing ornaments like necklaces and bangles. When there was exploration going on in Mohenjo-daro many ornaments with some handi-work are obtained. According to the scientists these were prepared about 5000 years ago. In a mine at Hatti in Karnataka, gold is obtained for about 2000 years now.

Copper and Metal alloys like bronze and brass were used by Indians during Vedic times. Even now one can see images made of copper and bronze belonging to early periods. For preparations of images metals are the best materials and they are durable also. Our ancestors used metals only for images.

An image of the Buddha is found in a bad condition at Sultanganj in Bihar. The image measures 7.6 ft. in height. This is a proof of the achievement of the Indians in copper production.

Iron -

The achievement of Indians in the productions of iron and steel is also praiseworthy. The iron pillar at Mehrauli in Delhi is a witness to the extraordinary skill of ancient Indians. This was installed as far back as 1600 years and it continues to have the original appearance despite the onslaughts of weather conditions. In fact South India was reknown for the manufacture of steel of very good quality. Ancient Indians employed a mechanism called 'Andhamusha Tradition' in order to convert iron into steel. In the manufacture of steel carbonic acid plays an important role in getting hardness. Our iron smiths knew this method. The iron smiths would make small balls of iron in an earthen machine securely covering it and would heat it adding carbonic acid.

Zinc -

It is noteworthy that our ancestors knew the technology of getting zinc from minerals. A zinc mine is discovered in Jhavar sector of Rajasthan belonging to about 400 AD. The Europeans had not known the device of extracting zinc from the minerals until the 18th century. William Pondian brought this device into common use in 1748.

(continued in the next lesson)

Why decline of Samskrit ?

Long ago Samskrit was a spoken language. But why is that it is not a spoken language now ? This is a natural question. One cannot relate any one reason only for this. There are many reasons such as, historical, social and personal.

Samskrit is a language, which is more than 10,000 years old. But the modern languages of regions developed during the last two thousand years. During the foreign rule for a thousand years foreign languages became state languages. Those languages were imposed on us. During the British rule Samskrit Pathashalas were all closed. More and more new English schools were opened. Those who studied English acquired wealth and status. English became a means of livelihood. The first graduate who passed B.A. degree was seated on an elephant and taken on a procession in Calcutta. Thus the importance of English education got a fillip.

The social life in ancient India was simple, friendly and peaceful. Caste system was based on one's learning and profession. During the mediaeval period feelings of high and low gained ground for many reasons. A large section of the society was denied of Samskrit learning.

A language is a tool of an individual. The changes that affected the Hindu society got their reflection in Samskrit scholars also. Their inaction and disregard for Samskrit medium led to the decline of Samskrit. However, they sustained the Samskrit wisdom despite their poverty, invasion, absence and insults. The world should be grateful to them.

The British rulers employed European grammatical system which is 2300 years old displacing the educational system centred around Samskrit. Because Samskrit study was made following this pattern the standard of Samskrit is diluted.

The regional languages got importance as mother tongues. Hindi got its importance on account of Political reasons besides being a language of the majority and language of transaction. English got its importance due to the predilection of administrative officers, Political leaders and Christians in India. In order to appease Muslims and their efforts Urdu got its importance. Because of all these factors Samskrit did not enjoy its original place in its own land.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata - Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ मूढः परप्रत्ययनेयबुद्धिः ॥

A fool is guided by other's understanding.

सप्तमः पाठः - SEVENTH LESSON

1. SENTENCES

अ) 1. तेन क्रीड्यते । = (It) is played by him.

2. व्याघ्रेण धाव्यते । = (It) is run by tiger.

3. जलेन स्रूयते । = (It) is flowed by water.

4. अग्रजेन स्थीयते । = (It) is stood by brother.

5. पुष्पैः विकस्यते । = (It) is bloomed by flowers.

6. अस्माभिः उपविश्यते । = (It) is sat by us.

7. तैः नृत्यते । = (It) is danced by them.

8. वृक्षैः कम्प्यते । = (It) is shaken by trees.

9. सीतया अलज्यत । = (It) was blushed by Sīta.
10. ताभिः अमिल्यत । = (It) was met by them (those women).
11. त्वया यत्यताम् । = Let it be tried by you.
12. तेन जीव्यताम् । = Let it be lived by him.

Let us know the use of Impersonal Voice (भावे प्रयोग) in this lesson. The above sentences are in Impersonal voice. As similar usage is not sanctioned in English, translations are verbal.

Verbs are of three kinds : सकर्मक - Transitive, अकर्मक - Intransitive and द्विकर्मक - Verbs which govern two objects. Sentences with Transitive verbs in Active voice are changed to Passive Voice. Similarly, sentences with Intransitive verbs in Active voice are changed to Impersonal voice. Impersonal voice is rarely used in English. It may be said that it is not at all used in the established practice.

SPECIAL POINTS

Rules of Impersonal Voice

Subject will be in Instrumental case. The verb is in the same form as in the Passive voice (क्रीड्यते) and is always in third person, singular.

बालेन क्रीड्यते । (It) is played by the boy.
पुष्पैः विकस्यते । (It) is bloomed by the flowers.

Since the verbs are intransitive, there is no word to denote object in the sentences.

आ) Observe the following sentences :

1. शिष्येण श्लोकः पठितः* । = Verse was read by the student.
2. बालिकया देवः प्रणतः* । = Lord was prostrated by the girl.
3. छात्रैः प्रश्नः पृष्टः* । = Question was asked by the students.
4. सेविकाभिः कार्यालयः गतः* । = Office was gone by the maid servants.
5. चतुरया पाठाः पठिताः* । = Lessons were read by the clever girl.
6. व्याघ्रेण मृगाः मारिताः* । = Deer were killed by the tiger.
7. ललनाभिः लेखाः लिखिताः* । = Essays were written by the women.
8. मार्जारैः मूषकाः भक्षिताः* । = Rats were eaten by cats.
9. भिक्षुकेण भिक्षा याचिता* । = Alms were begged by the beggar.
10. तेन अनुजा प्रहृता* । = Sister (younger) was beaten by him.
11. चर्मकारेण पादरक्षाः विक्रीताः* । = Sandals were sold by the cobbler.
12. मया ललनाःआहूताः* । = Women were invited by me.

13. सिंहेन मांसं खादितम्* । = Meat was eaten by the lion.

14. पण्डितेन सत्यम् उक्तम्* । = Truth was spoken by the pandit.

15. महिषेण तृणानि भक्षितानि* । = Grass was (were) eaten by the buffalo.

16. वृद्धैः फलानि खादितानि* । = Fruits were eaten by the old men.

17. भारवाहैः काष्ठानि आनीतानि* । = Pieces of wood were brought by the porters.

18. ताभिः पुष्पाणि आघ्रातानि* । = Flowers were smelt by them (those women).

The above sentences have words ending in क्त or past participles. The words with stars end in the affix क्त. When the affix क्त comes after verb roots, it takes the form of पठितः, प्रणतः, etc.

eg. When क्त comes after पठ् or लिख्, the form will be पठितः or लिखितः respectively.

eg. पठ् + क्त - पठितः
लिख् + क्त - लिखितः

Rules regarding क्त affix :

This affix comes after verb roots to denote the action in past. The verb root ceases to be a verb after the addition of this affix. Instead, it becomes a Noun. However, the sense is that of Past tense. The

noun ending in क्त will assume different forms in the three genders.

eg. पठ् + क्त - पठितः (Mas.) - was read
पठिता (Fem) - was read
पठितम् (Neu) - was read

The gender of the word पठित changes according to the gender of the object that was used in the sentence.

Rules of passive voice or Impersonal voice are also applied here - (Subject will be in the Intrumental case while the object in the Nominative.)

eg. तेन श्लोकः अपठ्यत ।	तेन श्लोकः पठितः ।
तेन भगवद्गीता अपठ्यत ।	तेन भगवद्गीता पठिता ।
तेन पद्यम् अपठ्यत ।	तेन पद्यं पठितम् ।

Here, word ending in 'क्त' is changed following the Object. In other words if the object is in masculine, the past participle will also be in masculine, if it is in feminine, it will be in feminine, in neuter, it will be in neuter. Similarly if the object is in singular, it will be in singular and so on.

eg. अनुजेन फलं खादितम् ।
अनुजेन फलानि खादितानि ।

It is simpler to use past participles in place of verbs denoting past tense either in Passive or Impersonal voice. Nevertheless, there is no change whatsoever in meaning.

eg.: अयाच्यत = याचितः ।
अखाद्यत = खादितः ।
अहस्यत = हसितः । etc.

इ) Observe the following sentences :

1. श्वः रामः नगरं गमिष्यति । = Rama will go to the town tomorrow.
2. मम मातुलः मद्रासतः आगमिष्यति । = My uncle (maternal) will come from Madras.
3. अहं संस्कृतपण्डितः भविष्यामि । = I shall become a Samskrit scholar.
4. अग्रिमसप्ताहे गुरुः व्याकरणं पाठयिष्यति । = Next week the teacher will teach Grammar.
5. दिनद्वयस्य अनन्तरं पुस्तकं प्रतिदास्यामि । = I shall return the book two days later.
6. भवन्तः सज्जनान् पीडयिष्यन्ति चेत् कष्टम् अनुभविष्यन्ति । = If you torment the pious, you will suffer.
7. दुष्टान् देवः दण्डयिष्यति । = God will punish the wicked.
8. इदानीं न पठसि चेत् परीक्षायाम् अनुत्तीर्णः भविष्यसि । = If you do not study now you will not pass in the examination.
9. तौ श्वः राजधानीं गमिष्यतः । = They (two) will go to the capital tomorrow.
10. वार्षिकोत्सवे आवां गीतं गास्यावः । = We (two) shall sing a song on the occasion of the annual festival.

11. तत् श्रुत्वा जनाः सन्तोषम् अनुभविष्यन्ति । = Listening to it, the people will feel happy.

12. आचार्य! भवान् यथा वदिष्यति, तथा करिष्यामः । = Teacher! we shall do as you (will) say.

13. श्वः प्रातः अहं पञ्चवादने उत्थास्यामि, पाठं पठिष्यामि च । = Tomorrow morning, I shall get up at 5 O'clock and shall study.

14. यः सुन्दरं लेखिष्यति तस्मै पारितोषिकं दास्यामि । = One who (will) write beautifully, to him I shall give the prize.

15. भगवद्गीतापठनेन मानवः मनःशान्तिं लप्स्यते । Man will obtain peace of mind, by reading Gita.

16. चित्रं दृष्ट्वा अहं मोदिष्ये । I shall feel happy seeing the movie.

17. आगामिमासे स्पर्धायां बहवः स्पर्धिष्यन्ते । Many will compete in the competition next month.

18. त्वं सद्गुणप्राप्तौ प्रयतिष्यसे चेत् वर्धिष्यसे । If you try to acquire good qualities you will grow.

19. सायं मन्त्री सभायां भाषिष्यते । The Minister will speak at the meeting in the evening.

Rules

It is easier to guess future tense forms if one knows present tense forms of verbs in all their three persons and numbers. For example both the present and the future forms of the verb are given below:

PRESENT TENSE

	Sing.	Du.	Plu.
III Person	पठति	पठतः	पठन्ति
II Person	पठसि	पठथः	पठथ
I Person	पठामि	पठावः	पठामः

FUTURE TENSE

	Sing.	Du.	Plu.
III Person	पठिष्यति	पठिष्यतः	पठिष्यन्ति
II Person	पठिष्यसि	पठिष्यथः	पठिष्यथ
I Person	पठिष्यामि	पठिष्यावः	पठिष्यामः

The difference that can be seen is that in future tense forms स्य (ष्य) is inserted between the verb root and conjugational affixes like ति etc.

Eg.-	Present	Future
	पठति	पठिष्यति
	क्रीडति	क्रीडिष्यति
	भवति	भविष्यति

It does not however mean that Future forms of all verbs resemble पठिष्यति. In पठिष्यति the letter इ precedes the स्य or ष्य. But in certain forms this is not found. A few such well known forms are -

जानाति - ज्ञास्यति	उपविशति - उपवेक्ष्यति
पिबति - पास्यति	उत्तिष्ठति - उत्थास्यति
नयति - नेष्यति	शक्नोति - शक्ष्यति

पश्यति - द्रक्ष्यति	क्रीणाति - क्रेष्यति
पृच्छति - प्रक्ष्यति	शृणोति - श्रोष्यति
ददाति - दास्यति	त्यजति - त्यक्ष्यति

With constant practice and careful examination of the usages, one should come to know of these forms.

WORDS.

(to be committed to memory)

Since the subject will always be in the Instrumental in the passive, Impersonal and in sentences using past participles, let us know certain wordforms in the instrumental case:

Instrumental Case

	Singular (by him)	Dual (by two of them)	Plural (by them)
बालशब्दः (पु)	बालेन	बालाभ्याम्	बालैः
शालाशब्दः (स्त्री)	शालया	शालाभ्याम्	शालाभिः
फलशब्दः (न)	फलेन	फलाभ्याम्	फलैः
तद्शब्दः (पु + न)	तेन	ताभ्याम्	तैः
तद्शब्दः (स्त्री)	तया	ताभ्याम्	ताभिः
अस्मद्शब्दः (त्रिलिङ्गकः)	मया	आवाभ्याम्	अस्माभिः
युष्मद्शब्दः (")	त्वया	युवाभ्याम्	युष्माभिः

Words in neuter (फलम्, ज्ञानम्, पुस्तकम्, etc.) ending with अ are declined as masculine from the third case onwards.

EXERCISE

a) Correct the errors -

1. फलेन पतति । 2. चित्रकाराः लिखति ।
3. गायकः गायन्ति । 4. अहं क्रीडति ।
5. त्वं वन्दते । 6. ते पिबामः ।
7. अयं गच्छन्ति । 8. सा नमसि ।
9. एषः तण्डुलाः पचति । 10. चोराः पेटिकाम् अहरत् ।

b) Change the voice of the following sentences -

eg. सः अक्रीडत् । तेन अक्रीड्यत ।
भिक्षुकेण अट्यते । भिक्षुकः अटति ।

1. अम्बा पचति । 2. सीता पिबति ।
3. त्वं गच्छसि । 4. ते अगायन् ।
5. अहं गच्छामि । 6. तेन निन्यते ।
7. नटैः नृत्यते । 8. अजैः भक्ष्यते ।
9. व्याघ्रैः दृश्यते । 10. बालैः गीयते ।

c) Replace verbs by past participles and past participles by verbs in the following sentences:

१. मया ग्रन्थः अपठ्यत । ६. तया चित्रं दृष्टम् ।
२. तेन ग्रन्थालयः अगम्यत । ७. चन्द्रशेखरेण शाला गता ।
३. त्वया लेखः अलिख्यत । ८. बालिकया पानीयं पीतम् ।
४. रावणेन सीता अनीयत । ९. सीतया फलं भक्षितम् ।
५. बालकेन मधुरम् अखाद्यत । १०. दशरथेन राज्यं रक्षितम् ।

d) Write sentences using the following words:

Household Things

Masculine words ending in अ

कटः - Mat

अङ्गारः - Charcoal

पट्टः - Grinding stone

कुङ्कुमः - Saffron

मञ्चः - Cot

उपस्करः - Condiment

मन्थानः - Churning stick

शूर्पः - Winnowing basket or pan.

भ्राष्ट्रः - Frying pan

कण्डोलः - Basket

घरट्टः - Grinding Stone

दर्पणः - Mirror

आढकः - A Measure

Feminine words ending in आ

हरिद्रा - Turmeric

जीरिका - Cumin seed

चुल्लिका - Oven

कर्तरिका - Scissors

स्थालिका - Plate

पाकशाला - Kitchen

शर्करा - Sugar

पाञ्चालिका - Doll

छुरिका - Knife

कुञ्चिका - Key

कशा - Whip

Neuter words ending in अ

उलूखलम् - Mortar

उल्मुकम् - Fire brand

पात्रम् - Vessel

लवित्रम् - Sickle

ताम्रकम् - Copper

उपधानम् - Pillow

मुसलम् - Pestle

खनित्रम् - Spade

पिष्टपचनम् - Pan (for parching flour)

लोहम् - Metal	कूटयन्त्रम् - Trap
तल्पम् - Bed	पित्तलम् - Brass
लवणम् - Salt	तूलम् - Cotton

2. प्रहेलिका - RIDDLE

दन्तैर्हीनः शिलाभक्षी निर्जीवो बहुभाषकः ।
गुणस्यूतिसमृद्धोऽपि परपादेन गच्छति ॥

Without teeth it eats stone; without life it speaks much; even if possessed with wealth of virtues it follows others.

What could that be? Can you guess?

(Answer in the last page)

3. COMPREHENSION - सङ्ग्राह्यविषयाः

We have come to know that Kāvya is of three kind; Gadya, Padya, and Champū. Kāvya can be classified in another way also,

1. दृश्यकाव्य and 2. श्रव्यकाव्य

Dṛśya kāvya is one which is presented and is seen-drama, etc, Śravya kāvya is one which is to be heard and enjoyed-Mahākāvyās, etc.

What is called drama in English or नाटक in other Indian languages is रूपक in Samskrit. There are ten varieties of Rūpakās. Of them Nātaka is one.

नाटकं सप्रकरणं भाणः प्रहसनं डिमः ।
व्यायोगसमवाकारौ वीथ्यङ्केहामृगा दश ॥

These are ten types of Rūpakās. Well known Rūpakās and their authors-

1) अभिज्ञानशाकुन्तलम्	कालिदासः
2) उत्तररामचरितम्	भवभूतिः
3) स्वप्नवासवदत्तम्	भासः
4) वेणीसंहारम्	भट्टनारायणः
5) मृच्छकटिकम्	शूद्रकः

4. INTRODUCTION TO SAMSKRITA LITERATURE
संस्कृतवाङ्मयपरिचयः

Now, we give you a brief introduction to the above well known plays :

1. अभिज्ञानशाकुन्तलम्

Kālidāsa wrote three plays -

मालविकाग्निमित्रम्, विक्रमोर्वशीयम्, and अभिज्ञानशाकुन्तलम्. Of these, Abhijñāna Śākuntala is also known as Śākuntala and Śākuntala play. The story of Śakuntala and Duśyanta forms the plot of the drama. Duśyanta was a राजर्षि royal sage, Śakuntala was Viśwāmitra's daughter and the sage Kaṇva's foster-daughter. The king went to the forest for hunting. He entered Kaṇva's hermitage in the forest. There he saw Śakuntala. He made acquaintance with her. They

married through Gāndharva rites. Promising Śakuntala that he would send for her, Duśyanta returned to his kingdom by giving her a signet ring. Once the Sage Dūrvāsā paid a vist to the hermitage. Immersed in the thought of Duśyanta, Śakuntala did not notice the sage. Enraged, Dūrvāsā cursed Śakuntala that she may be forgotten by her husband. Śakuntala did not come to know of this, when her friends requested the sage, the sage said that Duśyanta would remember Śakuntala only if he sees a memento. When Śakuntala went to Duśyanta, it happened as predicted and Duśyanta did not remember her. The signet ring was also lost. Finding no other way, Śakuntala, along with her mother Menaka came to the hermitage of Mārīca. There she gave birth to a son. He was Bharata.

When the lost ring was found out through fishermen, Duśyanta remembered Śakuntala. The king regretted his mistake. Once the king had gone to heaven to help the Gods. On his return, he happened to be united with his wife and son at hermitage of Mārīca. Being blessed by the sage Mārīca all of them returned to the kingdom happily. This is the plot of the play.

Abhijñāna Śākuntala is the best art work in whole of Samskrit literature. The following verse speaks of the greatness of the work which is ranked among the world's best artistic creation.

काव्येषु नाटकं रम्यं तत्र रम्या शकुन्तला ।
तत्रापि च चतुर्थोऽङ्कः तत्र श्लोकचतुष्टयम् ॥

Among the Kāvyas, Nātaka is Delightful, there too Śākuntalanātaka is more delightful. Wherein also, the fourth Act and within the Act, four verses are considered the best.

5. कथा

न्यायश्रद्धा

पूर्वं सगरः नाम नृपः आसीत् । तस्य पत्नीद्वयम् आसीत् । किन्तु एकः अपि पुत्रः न आसीत् । अतः सगरः दुःखितः अभवत् । अनन्तरं तेन एकः मुनिवरः सेवितः । मुनिवरः सन्तुष्टः अभवत् । सः वरम् अयच्छत् । सगरस्य ज्येष्ठपत्नी एकं पुत्रम् अलभत । तस्य नाम असमञ्जः । कनिष्ठपत्नी षष्टिसहस्रं पुत्रान् अलभत । कालः अतीतः । सर्वे पुत्राः अवर्धन्त । राजकुमारः असमञ्जः बहुदुष्टः आसीत् । सः विनोदार्थं नगरस्य अन्यान् बालान् जले क्षिपति । दृष्ट्वा आनन्देन हसति च । एवम् असमञ्जः अनेकान् बालान् अमारयत् ।

ततः जनाः दुःखिताः अभवन् । ते नृपस्य समीपम् अगच्छन् । असमञ्जस्य दुराचारम् अवदन् । तदा नृपः सचिवान् आह्वयत् । पुत्रस्य विषयम् अवदत् । "इदानीं किं करोमि?" इति तान् अपृच्छत् । सचिवाः अवदन्– "प्रजापीडकः असमञ्जः भवता राज्यतः निष्कासितः भवतु" इति । नृपेण सचिवानां निर्णयः अङ्गीकृतः । पुत्रः अपि असमञ्जः तेन निष्कासितः । अहो! न्याये नृपस्य श्रद्धा ।

अतः सज्जनाः 'त्यजेदेकं कुलस्यार्थे' इति वदन्ति ।

Belief in Righteosness

Formerly there was a king by name Sagara. He had two wives. But he had no son. Hence the king was

unhappy. Then he served an ascetic. The ascetic was pleased. He gave a boon. Sagara's first wife got a son. His name was Asamañja. The second wife begot 60,000 children. Time passed. All children grew up. Prince Asamañja was extremely wicked. For fun, he used to throw the children of the city into water and derived joy out of it. Thus he killed many children.

People were dejected. They approached the king. They reported that Asamañja was wicked. Then the king called his ministers and told .them about his son. He asked them as to what should be done now. The ministers said- "Banish Asamañja the oppressor of people from the kingdom." The king accepted their decision. Although a son, Asamañja was sent out. Oh! how great is the king's belief in righteousness!

Therefore the wise say 'keeping in view the interest of the family, an indiscriminate person may be banished.'

6. SAMSKRIT SENTENCES OF DAILY USE

Plate is not placed.	स्थालिका एव न स्थापिता ।
I place it now.	इदानीं स्थापयामि ।
Call (invite) Everyone for dinner.	भोजनार्थं सर्वान् आह्वयतु ।
I called all of them.	सर्वान् आहूतवान्/आहूतवती ।
Serve rice	अन्नं परिवेषयतु ।
I serve.	परिवेषयामि ।

Sambar - क्वथितम्	Curry - व्यञ्जनम्
Soup - सारम्	Pickle - अवलेहः
Sauce of curd and Vegetables - तेमनम्	Vegetable paste (chatni) - उपसेचनम्

Sambar is hot.	कथितं कटु अस्ति ।
Shall I serve ghee?	घृतं परिवेषयामि वा ?
Enough, don't serve.	पर्याप्तम्, मा परिवेषयतु ।
Why today it is not tasty?	किम्, अद्य रुचिः एव नास्ति किल ।

7. SUBHĀṢITAM - सुभाषितम् ।

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।
ग्रामं जनपदस्यार्थे आत्मार्थे पृथिवीं त्यजेत् ॥

An indiscriminate individual must be kept away in the interest of the family. If it is in the interest of the village a family must be sacrificed. A village may be abondoned for the sake of the country. World may be sacrificed for self realisation.

Answer for the riddle - पादरक्षा - Sandal

The word 'Guṇa' has two meanings :-

1) Qualities like pain, pleasure, etc.

2) Sandals have thread stiches.

Therefore they are regarded as posessing 'Guṇas.'

* * *

ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

सप्तमः पाठः - SEVENTH LESSON

Questions

a) Change the following sentences to Impersonal Voice.

१. ते धावन्ति ।

२. वृक्षाः कम्पन्ते ।

३. वयं क्रीडामः ।

४. त्वं लज्जसे ।

५. अहं तिष्ठामि ।

b) Replace verbs by past participles in the following sentences.

१. छात्राः प्रश्नान् अपृच्छन् ।

२. शिष्याः श्लोकम् अपठन् ।

३. ललनाः सम्भाषणम् अकुर्वन् ।

४. अहं पुस्तकम् अपठम् ।

५. ते मार्गे अपतन् ।

६. वयं शालाम् अगच्छाम ।

c) Write the meanings of the following words.

पाषाणः, केदारः, मृत्तिका, लोष्टम्, कूपः ।

Note : Answers may be written on separate sheets of paper.

प्र(इं)- VII, जुलै - ९८ - ५०००

India's Contributon to the World of Science

(continued from 6th lesson)

BOTANY

Botany engaged the attention of our ancient writers for a long time. One can see in Atharvaveda classification of plants based on their appearance and qualities. They were made as follows....

- ♦ प्रस्थानवती (Spreading)
- ♦ स्तम्भिनी (Bushy)
- ♦ एकशृङ्गा (With single whorl of Calyx)
- ♦ अंशुमती (Having many shoots)
- ♦ प्रतानवती (Extending)
- ♦ विशाखा (Having extending branches)
- ♦ काण्डिनी (Jointed)
- ♦ जीवाला (Lively)
- ♦ नघीरषा (Harmless)
- ♦ मधुमती (Very sweet)

This classification was made about five thousand years ago. The classification of the same kind was made by Theoprestus of Greece supposed to be the exponent of botany in 300 B.C. !

VRIKSHAYURVEDA

The work Vrikshayurveda occupies an important place in the field of botany. [composed by the sage Parashara.] There is a deep insight into botanical studies here. The classification of trees is so scientifically done that it is being followed even in modern times.

Parasharas's classification (100 B.C.)		Modern classification(1700 A.D.)
शमीगणीयाः	-	Leguminoesae
पुपीलिकगणीयाः	-	Retaceae
स्वस्तिकगणीयाः	-	Cruciferae
कूर्चगणीयाः	-	Compositiae

PLANT CELL

Parashara has given a detailed account of plant cells in his work. This is quite enlightening excelling the findings of the scientist Robert Hook in 1665 A.D. Parashara's descriptions are -

कलावेष्टनम्	-	Outer wall
सूक्ष्मपत्रकम्	-	Inner wall
रञ्जकयुक्ता रसाश्रया	-	Sap with colouring matter
अन्वक्षा	-	That which can be seen with naked eye

Robert Hook was able to tell that there are formations to store honey in flowers. But our ancestors knew how liquids are sucked from the bottom by the plants. The synonym of tree is Padapa. A tree is that which takes water from the bottom.

वक्त्रेणोत्पलनालेन यथोर्ध्वं जलमाददेत् । तथा पवनसंयुक्तः पादैः पिबति पादपः ॥

This phenomena of taking water is called suction force. In 1894 two scientists Jolly and Dixon found out this phenomena. Thus our ancestors found out so many scientific principles although they had neither the tools nor the laboratory.

(continued in the next lesson)

SAMSKRIT HOME

It is not necessary to repeat that Samskrit was a spoken language at some period of Indian history. This fact is clearly understandable when one goes through Samskrit literature and grammar. Those were the days when this language was the language of every home. That tradition unfortunately is lost. If the parents speak Samskrit at home their children pick it up quite naturally. Then how can we make our homes as Samskrit homes ?

Write Samskrit words on every article of home use. For example, Samskrit words can be exhibited on, say, a chair - आसन्दः, door - द्वारम्, switch - पिञ्जः etc. Samskrit words can also be exhibited on containers of Kitchen use. If we follow this, one can acquaint oneself with Samskrit words for articles of daily use in about fifteen days. Further, write Samskrit expressions in short sentences in drawing sheets and hang them on the wall. One can thus use sentences independently. The visitors to the house also get impressed by this. We can take a vow to speak exclusively in Samskrit for some time of the day. For example while eating our meal we can speak Samskrit. This gradually brings a unique Samskrit atmosphere at home in every way.

All our thoughts originate when we are quite at home and later they get expression. Therefore, when we start learning Samskrit at home we can express easily in the same language. So Samskrit learning can begin at home at the first stage. We can fix a board in the front of the house as 'SAMSKRIT HOME' and exhibit below, 'Samskrit can be spoken here'. This gives inspiration to others.

Saraswati, goddess of learning, shines wherever Samskrit words are echoed. The words 'come' or 'go' may bring thrill when we say आगच्छतु, गच्छतु; we feel the presence of divinity. We feel an atmosphere of solace. If you make a beginning with one or two words and continue without break your home turns out to be SAMSKRIT HOME. You can sieze the apportunity to create history at home.

Note:
The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

॥ ज्ञातसारोऽपि खल्वेकः [1]सन्दिग्धे कार्यवस्तुनि ॥

·However learned a person is, gets doubt when he takes to work.

PRAVEŚA (First Session)

अष्टमः पाठः - EIGHTH LESSON

1. SENTENCES

अ) 1. सः पठितवान् । - He read.

2. अयम् उत्तरं दत्तवान् । - He (this person) gave the answer.

3. अश्वाः धावितवन्तः । - Horses ran.

4. गजाः सिंहं दृष्टवन्तः । - Elephants saw the lion.

5. पितृव्या पृष्टवती । - The (Paternal) aunt questioned.

6. सा फलं खादितवती । - She ate the fruit.

7. इमाः गतवत्यः । - These (women) went.

---

[1]सन्दिग्धे - It is a verb. It means - gets doubt.

8. बालिकाः श्लोकं गीतवत्यः । - Girls sang the stanzas.

9. कर्मकराः कार्यं कृतवन्तः । - Workers did the work.

10. महिलाः वाक्यम् उक्तवत्यः । - Women uttered the sentence.

The above sentences consist of the words ending in 'क्तवतु' (तवत्) suffix.

When the suffix 'क्तवतु' comes after the verb roots we get the forms पठितवान्, गतवान् etc.,

eg.- पठ + क्तवतु - पठितवान्/पठितवती
गम् + क्तवतु - गतवान्/गतवती

SPECIAL POINTS

'क्तवतु' (तवत्) Suffix

This suffix is added to the roots in the sense of Past tense. Then roots become nouns. These nouns assume different forms in the three genders.

Example -

गम् + तवत् - गतवान् - (he) went
गतवती - (she) went
गतवत् - (it) went

When words ending in 'क्तवतु' suffix are used, rules governing the active voice are to be followed. That is to say that they should be in the same gender as that of words denoting the subject.

Example-

बालः शुकं दृष्टवान् । - The boy saw a parrot.

सीता शुकं दृष्टवती । - Sīta saw a parrot.

रजकः वस्त्रं गृहीत्वा गतवान् । - After taking the clothes, the washerman went.

राधा यमुनानदीं गतवती । - Rādhā went to the river Yamunā.

वाहनम् गतवत् । - Vehicle went.

फलं पतितवत् । - Fruit fell.

Similarly, the past participle (word ending in क्तवतु) must be in the same number as that of the subject.

eg.-	Singular	Plural
	बालकः लिखितवान् ।	बालकाः लिखितवन्तः ।
	बालिका पठितवती ।	बालिकाः पठितवत्यः ।

In the active voice, it is easy to substitute a word ending in 'क्तवतु' for a verb in the past tense. Instead of using three different forms, these participles may be used. It gives the same sense.

III Person	प्र. पु-	सः अक्रीडत् । - सः क्रीडितवान् ।
II Person	म. पु-	त्वम् अक्रीडः । - त्वं क्रीडितवान् ।
I Person	उ. पु-	अहम् अक्रीडम् । - अहं क्रीडितवान् ।

आ) Study the following sentences-

1. अहं क्रीडित्वा पठामि* । - I read after having played.
2. सः स्थित्वा* गायति । - He sings after standing up.

3. अम्बा पाकं कृत्वा* परिवेषयति । - The mother serves after having cooked (the food).

4. चोराः आरक्षकं दृष्ट्वा* धावितवन्तः । - The thieves ran after seeing the police.

5. छात्राः प्रश्नं पृष्ट्वा* उत्तरं लिखन्तु । - Let the pupils write the answer after asking questions.

6. सर्वे देवालयं गत्वा* देवं नमन्तु । - Let all salute God after going to the temple.

7. एषा पाठं पठित्वा* निद्रां करोति । - She sleeps after having read.

8. पानीयं पीत्वा* गच्छतु । - After drinking beverage (you) go.

9. तेन शालां गत्वा* पठ्यते । - It is read by him after having gone to school.

10. मया ग्रन्थं दृष्ट्वा* लिख्यते । - It is written by me after having looked into the book.

11. तेन क्षीरं पीत्वा* निद्रा क्रियते । - It is slept by him after drinking milk.

12. महिषाः शाद्वलं गत्वा* तृणानि चरन्ति । - The bisons graze on grass after having gone to the pasture.

13. खलाः जनान् दृष्ट्वा* तान् निन्दन्ति । - The wicked blame the people after seeing them.

14. एते क्रीडित्वा* क्षीरं पिबन्ति । - These (boys or men) drink milk after having played.

15. वयं खादित्वा* जलं पिबामः । - We drink water after having eaten.

16. ते सेवां कृत्वा* आनन्दम् अनुभूतवन्तः । - They experienced joy after rendering service.

The above sentences have words (with star) ending in क्त्वा (त्वा) affix. These are formed by adding क्त्वा to the verb roots.

eg. क्रीड् + त्वा - क्रीडित्वा

पठ् + त्वा - पठित्वा

SPECIAL POINTS

When a subject does two actions the verbal form expressing the earlier action takes the affix क्त्वा.

eg.- बालकः क्रीडति । बालकः पठति । - बालकः क्रीडित्वा पठति ।

Here the two actions 'to play' and 'to read' are done by the same boy. The first action denoted by the verb root takes क्त्वा.

सुरेशः क्रीडति । रमेशः पठति ।

Here the two agents of the two action are different. Therefore the affix क्त्वा does not come.

सुरेशः क्रीडित्वा रमेशः पठति । - One must not say like this. This is an incorrect usage.

The क्त्वान्त words may be used in the Active, Passive and Impersonal voices.

इ) Study the following sentences.

1. अद्य भानुवासरः । - Today is Sunday.
2. श्वः मया गम्यते । - I shall be going tomorrow. (Passive Voice)
3. परश्वः गुरुवासरः किल ? - Is not the day after tomorrow Thursday?

4. ह्यः कः आगतवान् ? - Who came yesterday?
5. सीता तत्र तिष्ठति । - Sita is standing there.
6. अहम् अत्र उपविशामि । - I sit here.
7. इदानीम् एषः कुत्र गच्छति ? - Where is he (this man or boy) going now?
8. अहम् अपि गच्छामि । - I too go.

Indeclinables are used in the above sentences.

SPECIAL POINTS

The words which do not have gender, number and case are indeclinables (Avyayas). Rather, the indeclinables do not undergo any change but remain constant in all the three genders, numbers and seven cases.

सदृशं त्रिषु लिङ्गेषु सर्वासु च विभक्तिषु ।
वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ॥

eg.- अद्य, च, हि - etc.

EXERCISE

a) Convert the following verbs into words ending in क्तवतु suffix and write sentences making use of them.

Example -

निन्दति - निन्दितवान् - निन्दितवती ।

सः निन्दितवान्, सीता निन्दितवती ॥

खादति, शोचति, गर्जति, क्रीडति, जीवति, रक्षति, हसति, पतति, लिखति, वन्दते, कम्पते, यतते ।

The following verbs slightly change their form.

नमति - नतवान् । गायति - गीतवान् ।
पृच्छति - पृष्टवान् । वहति - ऊढवान् ।
पश्यति - दृष्टवान् । यच्छति - दत्तवान् ।
तिष्ठति - स्थितवान् । नयति - नीतवान् ।
गच्छति - गतवान् ।

b) Convert the following verbs into क्त्वान्त words and write sentences by using them.

Example-

वन्दते - वन्दित्वा ।
सः देवं <u>वन्दित्वा</u> सुखं प्राप्तवान् ।

लिखति, हसति, खादति, धावति, नटति, जल्पति, बाधते, स्पर्धते, कम्पते ।

Here too certain verbs change their form-

पृच्छति - पृष्ट्वा । वहति - ऊढ्वा ।
गच्छति - गत्वा । यच्छति - दत्त्वा ।
तिष्ठति - स्थित्वा । नयति - नीत्वा ।
गायति - गीत्वा । स्मरति - स्मृत्वा ।

c) Make sentences using the following indeclinables.

अपि - also एवम् - thus
ततः - then, later च - and
न - not तथा - so, like that
अद्य - today तत्र - there
कथम् ? - How ? श्वः - tomorrow

अत्र - here

ह्यः - yesterday

एकदा - once

इति - thus

परह्यः - day before yesterday

कदा ? - when?

इदानीम् - now

अन्यथा - otherwise

किमर्थम् ? - why ?

किन्तु - but

कुत्र ? - where?

परश्वः - day after tomorrow

तदा - then

क्वचित् - in one place / some times

हे - lo!

अतः - hence

कति ? - how many ?

2. EUPHONIC COMBINATIONS

Sandhi is the term applied to the change of words consequent on the combination of letters while combining one word with another.

Sandhis are two fold as-

1. स्वरसन्धि and 2. व्यञ्जनसन्धि

स्वरसन्धयः

The euphonic combinations resulting from the vowels being followed by vowel are called vowel sandhis.

They are six.

१. सवर्णदीर्घसन्धिः । २. गुणसन्धिः ।

३. वृद्धिसन्धिः । ४. पूर्वरूपसन्धिः ।

५. यण्सन्धिः । ६. यान्तवान्तादेशसन्धिः ।

सवर्णदीर्घसन्धिः

When after a vowel अ इ उ ऋ (short or long) a similar vowel (short or long) immediately follows, a long vowel is substituted in the place of both.

eg.-	दैत्य + अरिः	-	दैत्यारिः
	(अ + अ)	-	(आ)
	विद्या + आलयः	-	विद्यालयः
	(अ + अ)	-	(आ)
	इति + इयम्	-	इतीयम्
	(इ + इ)	-	(ई)
	श्री + ईशः	-	श्रीशः
	(ई + ई)	-	(ई)
	विष्णु + उदयः	-	विष्णूदयः
	(उ + उ)	-	(ऊ)

Here are some examples of Savarṇadīrgha Sandhi. Split them.

तापसाश्रमः, नास्ति, दण्डकारण्यम्, तस्यायम्, तयाद्य, सिंहासनम्, दृष्ट्वायम्, महारण्यम् ।

3. RIDDLE प्रहेलिका

अपदो दूरगामी च साक्षरो न च पण्डितः ।
अमुखः स्फुटवक्ता च यो जानाति स पण्डितः ॥

Without legs it moves far. It is full of letters but not a scholar. It speaks distinctly, without mouth. The one who knows it is a scholar.

(Answer in the 14th page)

4. COMPREHENSION

सङ्ग्राह्यविषयाः ।

Some groups of well known things-

(A) Well known pairs-

रात्रिः - अहः । स्वर्गः - नरकः ।

पुण्यम् - पापम् । सुखम् - दुःखम् ।

प्रकृतिः - पुरुषः । ज्ञानम् - अज्ञानम् ।

B) Groups of three-

लोकत्रयम् - स्वर्गः, नरकः, पातालम् ।

प्रस्थानत्रयम् - उपनिषदः, ब्रह्मसूत्रम्, भगवद्गीता ।

त्रिवेणी - गङ्गा, यमुना, सरस्वती ।

वर्गत्रयम् - धर्मः, अर्थः, कामः ।

दोषत्रयम् - वातः, पित्तम्, कफः ।

त्रिपिटकानि - सूत्रपिटकम्, विनयपिटकम्, अभिधर्मपिटकम् ।

मूर्तित्रयम् - ब्रह्मा, विष्णुः, महेश्वरः ।

ऋणत्रयम् - देवऋणम्, ऋषिऋणम्, पितृऋणम् ।

रत्नत्रयम् - सम्यग्ज्ञानम्, सम्यक्चारित्र्यम्, सम्यग्दर्शनम् ।

शक्तित्रयम् - ज्ञानशक्तिः, इच्छाशक्तिः, क्रियाशक्तिः ।

5. INTRODUCTION TO SAMSKRITA LITERATURE.

संस्कृतवाङ्मयपरिचयः

उत्तररामचरितम्

The author of this play is Bhavabhūti.

The story of abandonment of Sīta, coming in Uttarakānda of Rāmāyaṇa, is the theme of this drama.

Just after the coronation of Rāma, the elders such as Kausalyā went to Ṛśyasṛṅga's hermitage. In Ayodhya, when Sīta was resting on the lap of Rāma, a spy came and reported to Rāma about the slander about Sīta prevalent among the people. Rāma decided to abandon Sīta. Accordingly he abondoned her. The twin sons of Sīta, Lava and Kuśa, grew in the hermitage of Vālmīki. Meanwhile Rāma decided to perform the अश्वमेध (horse sacrifice) in Ayodhya and sent the sacrificial horse on expedition. Lava bound the horse that came to the forest. On that score, there was a battle between Kuśa and Chandraketu, the son of Lakṣmaṇa. At that juncture, Rāma arrived there and halted the war. Then all came to know one another. The great sage Vālmīki presented Sīta with Lava and Kuśa to Rāma.

Bhavabhūthi has introduced some changes in the story of Rāmāyaṇa to make it effective as a drama. This play occupies a place of merit in Samskrit literature.

"उत्तरे रामचरिते भवभूतिः विशिष्यते ।"

6. कथा

साधूनां जीवनम् ।

गङ्गातीरे एकः साधुः आसीत् । सः साधुः बहु उपकारं करोति । यः अपकारं करोति तस्यापि उपकारं करोति स्म सः । प्रतिदिनं सः गङ्गानद्यां स्नानं करोति । एकस्मिन् दिने सः स्नानं कर्तुं नदीं गतवान् । नदीप्रवाहे

एकः वृश्चिकः आगतः । सः साधुः वृश्चिकं दृष्टवान् । तं हस्तेन गृहीतवान् । तीरे स्थापयितुं प्रयत्नं कृतवान् । किन्तु वृश्चिकः साधुपुरुषस्य हस्तम् अदशत् । साधुः वृश्चिकं त्यक्तवान् । वृश्चिकः जले अपतत् । पुनः साधुः वृश्चिकं गृहीत्वा तीरे स्थापयितुं प्रयत्नं कृतवान् । पुनः वृश्चिकः हस्तम् अदशत् । एवम् अनेकवारं साधुः वृश्चिकं गृहीतवान् । वृश्चिकः अपि अदशत् ।

नदीतीरे एकः पुरुषः आसीत् । सः– "साधुमहाराज! अयं वृश्चिकः दुष्टः । सः पुनः पुनः दशति । भवान् किमर्थं तं हस्ते वृथा स्थापयति ? वृश्चिकं त्यजतु" इति उक्तवान् । साधुः उक्तवान्– "वृश्चिकः क्षुद्रः जन्तुः । दंशनं तस्य स्वभावः । सः स्वस्वभावं न त्यजति । अहं तु मनुष्यः । अहं मम परोपकारस्वभावं कथं त्यजामि ?" इति ।

यः अपकारिणाम् अपि उपकारं करोति सः एव साधुः भवति ।

The ways of good men

There was a saint on the bank of the Ganges. He used to do good to others. He was doing good to even those who did harm to him. Everyday he used to bathe in the river Ganges. One day he went to the river for bathing. There came a scorpion along the stream. The saint took the scorpion in his hand and tried to place it on the bank. But the scorpion bit the hand of the saint. The saint dropped the scorpion. The scorpion fell into the water. Again the saint took up the scorpion and tried to place it on the bank. Again

the scorpion bit his hand. Thus the saint took up the scorpion several times and the scorpion bit him.

There was a man on the bank of the river. He said- "O ! Lord of saints! Why do you unnecessarily hold the scorpion in your hand? It bites you. Leave it." The saint said- "The scorpion is a lowly insect. It does not give up its nature. I am a man, a noble being. How should I give up my nature to do good to others?"

He who does good even to one who does harm to him, is alone a saint.

7. SAMSKRIT SENTENCES OF DAILY USE

No salt at all in soup.	- सारे लवणमेव नास्ति ।
Serve buttermilk quickly.	- शीघ्रं तक्रं परिवेषयतु ।
Rice is very hot.	- अन्नं बहु उष्णम् ।
Serve one more.	- पुनः एकं परिवेषयतु ।
Pour water.	- जलं पूरयतु ।
Why? Don't you relish it ?	- किम्? न रोचते वा ?
Have a little more.	- किञ्चित् स्वीकरोतु ।
Don't be shy.	- सङ्कोचः मास्तु ।
Enough, it is more.	- मास्तु, अधिकं भवति ।
Take slowly.	- सावधानं स्वीकरोतु ।

8. SUBHĀṢITAṀ सुभाषितम् ।

उपकारिषु यः साधुः साधुत्वे तस्य को गुणः ।
अपकारिषु यः साधुः स साधुरिति कीर्तितः ॥

If one is good to those who do good, of what merit is one's goodness? It is only he who is good to even those who do harm to him, is called a saint.

(Answer to the Riddle)

समपत्रम् (Post Card)

★ ★ ★

Dear participant,

It is a great source of pleasure that you have learnt the syllabus in Pravesha. There will be an examination later. A question paper along with its answers is enclosed. Besides this another question paper is also enclosed. By studying this, your preparation for the examination will be well begun.

पत्रालयद्वारा संस्कृतम्

प्रवेशपरीक्षा

समयः - सार्ध-घण्टाद्वयम् **अङ्काः - 100**

I अ) Answer **any ten** questions in English. (10)

1. असाध्यं केषां नास्ति ?
2. स्वयम् आतपे स्थित्वा अन्यस्य छायां के कुर्वन्ति ?
3. विष्णोः वल्लभा देवी का ?
4. महाभारते कति पर्वाणि सन्ति ?
5. रामायणे कति काण्डाः सन्ति ?
6. चित्ते वाचि क्रियायां च केषाम् एकरूपता ?
7. पञ्चमहाकाव्यानां नामानि लिखतु ।
8. भासेन कति नाटकानि लिखितानि ?
9. विद्याम् अर्थं च कथं साधयेत् ?
10. नरः काश्यां किम् इच्छति ?
11. कुम्भकाराः किं कुर्वन्ति ?
12. विदुषां का सदा वन्द्या ?

आ) Answer in English. (6)

1. वेदाङ्गानि कानि ?

2. प्रसिद्धानि रूपकाणि कानि ?

II अ) Give the explanation of **any two** in English. (4)

1. विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ।

2. उदारचरितानां तु वसुधैव कुटुम्बकम् ।

3. अपकारिषु यः साधुः स साधुरिति कीर्तितः ।

आ) Explain in English. (4)

1. न किंचित् सहसा कार्यं कार्यं कार्यवदा कचित् ।
क्रियेत चेत् विविच्यैव तस्य श्रेयः करस्थितम् ॥

III अ) Give the meanings of **any five** in English. (5)

1. गृहगोधिका, 2. मशकः, 3. पुलिनम्, 4. अग्रजः,
5. जम्बीरम्, 6. पितामहः

आ) Give the Samskrit equivalent of **any five.** (5)

1) Rice 2) Yesterday 3) Where? 4) Mat
5) Fore-Head 6) Cloud

इ) Make sentences **(any ten)** (10)

1. धावितवान् 2. गन्तुम् 3. पठतु 4. चिन्तयति
5. कृत्वा 6. अवन्दत 7. इष्टः 8. दत्तवती 9. ताडयिष्यति
10. हसतु 11. भाषताम् 12. लभे

IV अ) Change the voice **(any four)** (6)

1. तौ कुत्र गच्छतः? 2. तेन ग्रन्थः नीतः ।
3. बालिकाः देवं नमन्ति । 4. सिंहेन गर्जनं कृतम् ।
5. ताभ्यां मन्दिरं गम्यते । 6. कालिदासः रघुवंशं रचितवान् ।

आ) Match the following. (3)

(अ)	(आ)
1. किन्तु वटे स्वल्पम्	स्वीकृत्य अक्षिपत् ।
2. सः पाषाणखण्डान्	अन्यं ग्रामम् अगच्छत् ।
3. कदाचित् अहितुण्डिकः	उत्पतति ।
4. राजकुमारः असमञ्जः	न च पक्षिराजः ।
5. जम्बूकः पुनः पुनः	बहु दुष्टः आसीत् ।
6. वृक्षाग्रवासी	एव जलम् अस्ति ।

इ) Change the number. (4)

1. वानराः कुपिताः अभवन् ।   2. श्वः वयं गमिष्यामः ।

3. ते कार्याणि कुर्वन्ति ।   4. अहं नाटकं पश्यामि ।

V अ) Make sentences of **(any five)** (5)

1. हरिद्रा 2. तल्पम् 3. लड्डुकम् 4. उत्पीठिका

5. पत्रिका 6. आपणिकः

आ) Split the sandhis **(any five)** (5)

1. कवीन्द्रः 2. राजर्षिः 3. तान्यपि 4. भानूदयः

5. देवायिह 6. पठनाभ्यासः

इ) Fill in the blanks with the given meaning **(any six)** (6)

1. मम पिता कानपुरं .... । (will go)

2. सः .... आगच्छति ? (when)

3. रामः रावणं .... । (killed)

4. बालकाः .... दुग्धं पिबन्ति । (after play)

5. भवान् .... कुत्र गतवान् ? (yesterday)

6. फलानि .... सन्ति । (on the trees)

7. सीता .... चायं पिबति । (with a glass)

8. .... मेघाः सन्ति । (in the sky)

VI अ) Do as instructed **(any ten)** (15)

1. सः गीतां पठति । (Write in future)
2. यूयम् आगच्छथ । (use the form भवन्तः)
3. अयम् अति उत्तमः मार्गः । (make सन्धिः)
4. तौ आगच्छतः । (make it into plural)
5. अहं गच्छामि । आगच्छामि । (join the sentences)
6. सः विद्यालयं गच्छति । अध्ययनं करोति । (")
7. रामः नमस्कारं करोति । (use नम् धातु)
8. बालिकाः ग्रन्थस्य पठनं कुर्वन्ति । (use पठ् धातु)
9. अध्यापकस्य भाषणम् अस्ति । (Substitute the correct form of अध्यापिका in place of अध्यापकस्य)
10. तथा अपि भवान् गच्छतु । (make सन्धि)
11. जलं कथं पिबामि ? - काकः चिन्तयति । (join sentences)
12. भवान् स्मरति .... ? (fill in with the appropriate interrogative word)

आ) Explain with the context of **any four** in English. (8)

1. द्राक्षाफलानि आम्लानि ।
2. अहं विरक्तः सदा तृप्तः ।
3. तेन रन्ध्रेण एव (सर्पः) बहिः आगच्छत् ।
4. दंशनं तस्य स्वभावः ।
5. सा अचिन्तयत् - "अयं नकुलः मम शिशुम् अखादत् ।"
6. गुरो ! देवः कुत्र नास्ति ?

VII Write five sentences on **any one** topic in English. (4)

1. हिमालयः । 2. गङ्गा । 3. शुकः ।

पत्रालयद्वारा संस्कृतम् प्रवेशपरीक्षा प्रथम-प्रश्नपत्रस्य उत्तराणि।

I. अ) 1. There is nothing impossible for men who are energetic.

2. Trees stand in the sun and give shade to others.

3. The favourite of Bhagavan Vishnu is Lakshmi.

4. There are eighteen parvas in Mahabharatha.

5. There are seven kandas in Ramayana.

6. Noble person are one in mind, word and deed.

7. The five Mahakavyas are - Raghuvamsha, Kumarasambhavam, Kiratarjuniyam, Shishupalavadham and Naishadhiyacharitam.

8. Bhasa wrote thirteen plays.

9. A person should learn every moment and should earn from every bit.

10. A man desires death in Kasi.

11. Potter makes pots.

12. The learned respects Vidya.

आ) 1. There are six Vedangas. They are शिक्षा, व्याकरणम्, छन्दःशास्त्रम्, ज्योतिषम्, कल्पः and निरुक्तम् ।

2. The famous Rupakas are- नाटकम्, प्रकरणम्, भाणः, व्यायोगः, समवकारः, डिमः, ईहामृगः, अङ्कः, वीथी and प्रहसनम् ।

II. अ) 1. Those persons, whose minds are not tempted even where there is cause for temptation, are alone the brave.

2. Consideration like- "he is mine or he is another's" occur only to the narrow-minded persons. To the broad-minded persons the whole world is a family.

3. There is nothing great, if a person does good to persons who do them good. It is only he, who is good to even those who do harm to him, is called a saint.

आ) 1. A wise man should never do any action in haste. If one does it with full discrimination the success is surely in one's hand.

III. अ) 1. गृहगोधिका - lizard. 4. अग्रजः - elder brother.

2. मशकः - mosquito 5. जम्बीरम् - lemon

3. पुलिनम् - sand. 6. पितामहः - paternal grandfather.

आ) 1. Rice - ओदनम् । 4. Mat - कटः ।

2. Yesterday - ह्यः । 5. Forehead - ललाटः ।

3. Where - कुत्र ? 6. Cloud - मेघः ।

इ) 1. रमेशः बहु शीघ्रं धावितवान् ।

2. अहं हरिद्वारं गन्तुम् इच्छामि ।

3. संस्कृतं पठतु, तेन संस्कृत्याः ज्ञानं भवति ।

4. भवान् किं चिन्तयति ?

5. कार्यं कृत्वा एव गृहम् आगच्छतु भवान् ।

6. भक्तः देवीम् अवन्दत ।

7. "अयम् एव वर्णः (शाटिकायाः) इष्टः मम" - महिला अवदत् ।

8. भवानीमाता शिवाजीमहाराजाय वरं दत्तवती ।

9. कार्यं करोमि भोः, अन्यथा माता ताडयिष्यति ।

10. इदानीं हसतु सः, अनन्तरं पश्यामि ।

11. सा संस्कृतम् एव भाषताम् । तेन भाषाभ्यासः भवति ।

12. इच्छामि यद् अद्य आरक्षणं लभे ।

IV. अ) 1. ताभ्यां कुत्र गम्यते ? 2. सः ग्रन्थं नीतवान् ।

3. बालिकाभिः देवः नम्यते । 4. सिंहः गर्जनं कृतवान् ।

5. तौ/ते मन्दिरं गच्छतः । 6. कालिदासेन रघुवंशः रचितः ।

आ)

अ	आ
किन्तु घटे स्वल्पम्	एव जलम् आसीत् ।
सः पाषाणखण्डान्	स्वीकृत्य अक्षिपत् ।
कदाचित् अहितुण्डिकः	अन्यं ग्रामम् अगच्छत् ।
राजकुमारः असमञ्जः	बहु दुष्टः आसीत् ।
जम्बूकः पुनः पुनः	उत्पतति ।
वृक्षाग्रवासी	न च पक्षिराजः ।

इ) 1. वानरः कुपितः अभवत् । 2. श्वः अहं गमिष्यामि ।

3. सः कार्यं करोति । 4. वयं नाटकानि पश्यामः ।

IV. अ) 1. शाके हरिद्रा अधिका अस्ति ।

2. तल्पं स्थापयित्वा तस्मिन् शयनं करोमि ।

3. मधुरं लड्डुकं यच्छ मह्यम् ।

4. तस्य उत्पीठिका सर्वथा अव्यवस्थिता ।

5. प्रतिदिनं वृत्तपत्रिका पठनीया ।

6. सः आपणिकः अधिकं मूल्यं स्वीकरोति, एषः न ।

आ) 1. कवि + इन्द्रः, 2. राजा + ऋषिः, 3. तानि + अपि

4. भानु + उदयः, 5. देवे + इह, 6. पठन + अभ्यासः

इ) 1. मम पिता कानपुरं गमिष्यति ।

2. सः कदा आगच्छति ?

3. रामः रावणम् मारितवान्/अमारयत् ।

4. बालकाः क्रीडित्वा दुग्धं पिबन्ति ।

5. भवान् ह्यः कुत्र गतवान् ?

6. फलानि वृक्षेषु सन्ति ।

7. सीता चषकेण चायं पिबति ।

8. आकाशे मेघाः सन्ति ।

VI. अ) 1. सः गीतां पठिष्यति ।

2. भवन्तः आगच्छन्ति ।

3. अयम् अत्युत्तमः मार्गः ।

4. ते आगच्छन्ति ।

5. अहं गत्वा आगच्छामि ।

6. सः विद्यालयं गत्वा अध्ययनं करोति ।

7. रामः नमति ।

8. बालिकाः ग्रन्थं पठन्ति ।

9. अध्यापिकायाः भाषणम् अस्ति ।

10. तथापि भवान् गच्छतु ।

11. कथं जलं पिबामि इति काकः चिन्तयति ।

12. भवान् स्मरति किम् ?/वा ?

आ) 1. द्राक्षाफलानि आम्लानि । - The jackal tried to jump and pluck the bunch of grapes. But he wasn't succesfull. So he quit trying, and told that the grapes are sour.

2. अहं विरक्तः सदा तृप्तः - The thieves came to know that though there were blankets in Chanakya's house, he, Chanakya did not use them. So they woke him and asked the reason for this action. Chaṇakya replied that the blankets were meant for the poor. Besides, he had renounced all pleasures. He was content with what he had.

3. तेन रन्ध्रेण एव सर्पः बहिः आगच्छत् - A rat thought that there was food in the basket which had a snake. He made a hole and got into it. The fortunate snake ate that rat and through that very hole made by the rat, escaped.

4. दंशनं तस्य स्वभावः - The saint tried to pull out the scorpion from the water. But he was stung repeatedly. A passerby asked the saint-why he was trying to save the low creature. The saint replied that stinging was the nature of scorpion; doing good was his nature.

5. सा अचिन्तयत् - "अयं नकुलः मम शिशुम् अखादत्" - When the lady came back with the water, she was greeted by the mongoose. There were blood stains on its mouth. The lady thought that the mongoose had killed her child.

6. गुरो ! देवः कुत्र नास्ति ? - The guru asked the boy who came to learn - where God is. The intelligent boy replied where God does not exist; meaning God was everywhere. Hearing this the guru was pleased.

VII.1. **हिमालयः** - हिमालयः भारतस्य उत्तरदिशायाम् अस्ति । सः सर्वेषु उन्नतः पर्वतः । गङ्गा, यमुना इत्यादयः नद्यः ततः आगच्छन्ति । हिमालये सर्वदा हिमं भवति । हिमालयः भारतस्य संस्कृतेः आधारः रक्षकः च ।

2. **गङ्गा** - गङ्गानदी हिमालयतः आगच्छति । सा अतीव दीर्घा, महती नदी । वङ्गसागरपर्यन्तं तस्याः प्रवाहः अस्ति । तस्याः तीरे ऋषिकेशः, हरिद्वारं, प्रयागः, वाराणसी इत्यादीनि पवित्रस्थानानि सन्ति । गङ्गानदी पवित्रतमा नदी ।

3. **शुकः** - शुकः जनैः गृहे पाल्यते । तस्य चञ्चूः रक्ता । अङ्गं हरितं, कण्ठः च कृष्णः भवति । सः फलानि खादति । सः मधुरं भाषते ।

पत्रालयद्वारा संस्कृतम्

प्रवेशपरीक्षा

समयः - सार्ध-घण्टाद्वयम् अङ्काः - 100

I अ) Answer **any ten** questions in English. (10)

1. मूषकः केन खादितः ?
2. नापितः किं करोति ?
3. रघुवंशमहाकाव्यस्य कर्ता कः ?
4. नृपः कम्बलानि केभ्यः दातुं सूचितवान् ?
5. आरब्धं के न परित्यजन्ति ?
6. महतां क्रियासिद्धिः कुत्र भवति, कुत्र न ?
7. परप्रत्ययनेयबुद्धिः कः ?
8. वेदाः कति ?
9. धातूनां कति गणाः सन्ति ?
10. लक्ष्मीः कम् उपैति ?
11. सोदरः अपि कं विमुञ्चति ?
12. तन्तुवायाः किं कुर्वन्ति ?

आ) Write "अस्मत्" शब्द (6)

II अ) Explain **any two** in English. (4)

1. क्रियेत चेत् विविच्यैव तस्य श्रेयः करस्थितम् ।
2. सम्पत्तौ च विपत्तौ च महताम् एकरूपता ।
3. आत्मार्थे पृथिवीं त्यजेत् ।

आ) Explain in English. (4)

वयमिह परितुष्टाः वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः ।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

III अ) Give Meaning of **any five** in English. (5)

1. प्रतीकारः 2. लवित्रम् 3. कषायः 4. कारवेल्लम्

5. कङ्कतम् 6. शाकम्

आ) Give meaning of **any five** in Sanskrit. (5)

1. Cough 2. shirt 3. How 4. Pappad 5. Post card
6. Hut

इ) Use in sentences **(any ten)** (10)

1. पठितवती 2. लिख्यते 3. उक्तवान् 4. कर्तुम् 5. नीत्वा

6. कथय 7. जीवति 8. अस्तु 9. भविष्यति 10. सिद्धम्

11. गच्छामि 12. निन्दितः

IV अ) Change the Voice **(any four)** (6)

1. अहं देवं नमामि । 2. सः पाठं पठति ।

3. तैः श्लोकः गीयते । 4. सा उद्यानं गच्छति ।

5. अस्माभिः पत्राणि लिख्यन्ते । 6. भवता किं क्रियते ?

आ) Match the Following - (3)

अ	आ
1. कृपया भवान् एव	निर्णयः अङ्गीकृतः ।
2. शृगालः	समाधानं वदतु ।
3. नृपेण सचिवानां	समीपम् आगच्छत् ।
4. वृद्धः आम्रवृक्षस्य	स्नानं करोति स्म ।
5. प्रतिदिनं साधुः गङ्गायां	साधुत्वे तस्य को गुणः ?
6. उपकारिषु यः साधुः	द्राक्षाफलानि दूषयति ।

इ) Change the numbers. (4)

1. छात्राः शास्त्राणि अपठन् । 3. चोराः कम्बलान् अहरन् ।

2. जम्बूकः द्राक्षां पश्यति । 4. वृश्चिकः हस्तम् अदशत् ।

V अ) Make sentences **(any five)** (5)

1. दण्डः 2. लेखनी 3. अवलेहः 4. लोहकारः

5. मुनिः 6. फलम्

आ) Split the Sandhi **(any five)** (5)

1. कानीति 2. देवार्चनम् 3. ग्रन्थयिति 4. रामोऽपि

5. लक्ष्मीशः 6. मुरारिः

इ) Fill in the blanks with the given meaning **(any 6)** (6)

1. मम .... उत्तरं ददातु । (Question)

2. भक्तः देवं .... । (Salutes)

3. अहं .... आगच्छामि । (after studying)

4. त्वां .... ताडयामि । (with a stick)

5. काकः घटे .... अन्तः पश्यति । (after sitting)

6. त्वं दूरदर्शनं .... वा ? (see)

7. वयं श्वः क्रीडाङ्गणे .... । (will play)

8. भवतः वाहनं .... अस्ति ? (where)

VI Fill in the blanks with appropriate words **(any ten)** (15)

1. बालकः क्रीडाङ्गणे .... । (क्रीडामि/क्रीडति/क्रीडत)

2. विक्रमः बहु सम्यक् .... । (गीतवान्/गायानि/गीतवती)

3\. .... आम्रफलानि खादितवन्तः । (बालाः/बालैः/बालः)

4\. कथम् .... भवान् ? (स्तः/सन्ति/अस्ति)

5\. काकः एकम् उपायं .... । (करोमि/करोति/कृतः)

6\. काशीनगरे .... पण्डितः अस्ति । (एकम्/एका/एकः)

7\. किं समाचारपत्रम् .... ? (आवश्यकः/आवश्यकम्/ आवश्यकी)

8\. .... पञ्चवादने गमिष्यामि । (श्वः/ह्यः/परह्यः)

9\. परश्वः शनिवासरः, अद्य .... । (बुधवासरः/गुरुवासरः/रविवासरः)

10\. शिष्येण पत्रं .... । (लिखति/लिख्यते/लिखसि)

11\. अहं वाक्यम् .... । (अवदत्/अवदाव/अवदम्)

12\. मूषकः .... मुखे एव अपतत् । (सर्पस्य/सर्पः/सर्पे)

VII अ) Explain with the context in English **(any four)**. (8)

1. त्वं बुद्धिमान् । विद्याभ्यासार्थम् अत्रैव वस ।
2. तथापि त्वं किमर्थं भूमौ शयनं करोषि ?
3. अहं मम परोपकारस्वभावं कथं त्यजामि ?
4. नृपेण सचिवानां निर्णयः अङ्गीकृतः ।
5. वृद्धः तानि (फलानि) स्वीकृत्य सन्तोषेण अखादत् ।
6. काकः सन्तोषेण जलं पिबति ।

आ) Write five sentences on any topic in English. (4)

1\. अश्वः, 2. गजः, 3. रामः, 4. कृष्णः

★ ★ ★

ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

अष्टमः पाठः - EIGHTH LESSON

Questions

(A) Fill up the blanks with suitable words-

१. रामः पुस्तकं ..... ।

२. व्याघ्रेण सिंहः ..... ।

३. मनुमहर्षिः .... विरचितवान् ।

४. .... व्यासेन विरचितम् ।

५. रामः .... मारितवान् ।

(B) Translate the following sentences -

Sāvitrī was the daughter of king Aśvapati. Satyavān was Sāvitrī's husband. Satyavān died young. Yama started after taking his life[1]. Sāvitri followed[2] him. She regained[3] her husband by the grace[4] of Yama.

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1. जीवं गृहीत्वा । 2. अनुसृतवती ।
3. पुनः प्राप्तवती । 4. अनुग्रहेण ।

Note : Answers may be written on separate sheets of paper.

प्र(इं)- VIII, जुलै - ९८ - ५०००

PRA-E8

India's contribution to the World of Science

(continued from 7th lesson)

Truly ancient Indian science was not as advanced as modern science. But clearly India was ahead of Greece in contemporary science. What Indian philosophers propounded has now been established with much experimentation. For instance, one can see an objective approach to atomic theory in Indian philosophy. Modern science held the view all along until Democrat that atom is indivisible and that it is ultimate constituent of a substance. But no sooner the parts of atom were invented than the whole of old theory became obsolete. That even atoms have constituent parts became a proven fact. Even then, it was held that electrons, protons and nutrons are only in specific numbers for some time. But as modern science has advanced it is propounded that atom is eternal.

Even as the stars go round the sun due to gravity constantly the subtle constituents of an atom also revolve round always. Therefore tremondous power exists even in an atom. The surprising fact is that the Jaina's philosophy explains all these facts. According to Jaina concept the atom relates to these constituent parts only. Many such 'atoms' form a molecule (anu). Whatever way these molecules conjunct gives the form of the substance the same way. For instance, when gold is formed the molecules will have conjuncted in such a way that gold is produced. Jaina philosophy expounds the theory of attraction and retardation. In fact Jaina philosophy explains this phenomena in the same way as it is done in modern science. That our ancestors had all this knowledge thousands of years ago is a matter of great surprise. Those who intend to know the details of atomic theory may refer to the Jaina works 'Gaumatasara' and 'Tathvarthasutra'. Much light is also thrown on this theory in Vaisheshika darshana of Kanada.

Our ancestors have analysed the theory of 'Motion' very extensively. There is no difference ascribed to sound, light, energy etc. All these knit together under knowledge broadly and science was treated as stream of knowledge flowing constantly. To sum up, it is amazing that our ancestors had established the fact that nothing can be produced without motion including the atom which has its constituents always in motion.

(continued in the next lesson)

Can Samskrit become a language of homes ?

All Indian languages have about 50%-60% of Samskrit words. The phonetic system of Indian languages is indeed borrowed from Samskrit by tradition. Composition is also made on the same pattern. The grammar of these languages are based on Samskrit grammar. People have inherited this great heritage by listening to Samskrit verses in Maths. Temples, religious programmes and in puranic presentation. They are not learning any new language when they learn Samskrit. More than 50% of our people have already studied Samskrit during their student life. But basically Samskrit is a part of our life system as our culture is rooted in Samskrit. When one speaks in simple Samskrit with gestures, one can follow Samskrit. Therefore there is already Samskrit within us. Only it should express itself.

Nobody is opposed to Samskrit in any quarter of India. If any language is not opposed, it is only Samskrit. People have great faith in Samskrit, but their main hurdle is that people think that it is a difficult language. When an atmosphere congenial for Samskrit study is created the learning of this language may become easy. The following measures may be envisaged - i) Simple books helpful to the students of Samskrit to be published ii) Movement for extensive training in spoken Samskrit (iii) Samskrit teaching in schools and colleges through the medium of Samskrit. Perhaps when these measures are implemented the whole picture of Samskrit will be different.

Even in nursery schools children speak an alien language like English within a year. If Samskrit medium is adopted can they not speak in Samskrit ? If the amount of money and labour spent on popularising English for the last two centuries was spent on Samskrit even by 10%, the results would have been ten times the better.

Samskrit study is compulsory in some states and in other states it is optional at the primary and middle school levels. Samskrit is being taught in degree and post graduate courses. There are 8 Samskrit Universities and about 5000 Samskrit Vidyalayas in the country. Many voluntary institutions are running classes in simple Samskrit. In all, therefore, the number of students studying Samskrit exceeds three crores. If only all of them are taught through the medium of Samskrit, more than a crore people may speak simple Samskrit. If Samskrit medium is adopted in teaching, one percent of the population in the country will be able to speak in Samskrit in about a year.

Samskrit was a spoken language of our ancestors with a feeling of one nation. A determination by Samskrit lovers can only make it a spoken language. Only this determination is required.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

॥ विकारहेतौ सति विक्रियन्ते येषां न चेतांसि त एव धीराः ॥

They, whose minds are not tempted even where there is cause for temptation, are alone the brave.

नवमः पाठः - NINTH LESSON

1. SENTENCES

अ) 1. सः गन्तुम्* इच्छति । - He desires to go.

2. एषः पठितुं* शालां गच्छति । - He goes to school to study.

3. इयं गातुम्* उत्तिष्ठति । - She rises up to sing.

4. भक्तः देवं वन्दितुं* देवालयं गच्छति । - The devotee goes to the temple to salute God.

5. मया क्रीडितुं* गम्यते । - I go to play. (Impersonal construction)

6. अम्बया पक्तुं* महानसः प्रविश्यते । - The kitchen is entered by the mother for cooking.
7. तेन खादितुम्* उपाहारमन्दिरं गम्यते । - The hotel is visited by him for eating.
8. तया जयं प्राप्तुं* धाव्यते । - It is run by her to obtain victory.
9. सर्वे चित्रं द्रष्टुम्* इच्छन्ति । - All wish to see the picture.
10. वयम् अरण्यं* द्रष्टुं गच्छामः । - We will go to see the forest.
11. स्नानं कर्तुं जलमेव नास्ति । - There is no water to bathe.
12. सिंहः जलं पातुं* नदीं गच्छति । - The lion goes to the river to drink water.

In the above sentences the star marked ones are words ending in 'तुमुन्' suffix or infinitives.

Infinitives are formed by adding the suffix 'तुमुन्' to the verb roots.

eg.- गम् + तुमुन् - गन्तुम्
पठ् + तुमुन् - पठितुम्

SPECIAL POINTS

तुमुन् suffix

The word coming as an answer to the question 'for what purpose?' is ending in 'तुमुन्' suffix.

Eg. अहं पठितुं गच्छामि - I go for study.
किमर्थं गच्छामि ? - Why am I going?
पठितुम् - For study.

सः द्रष्टुम् अगच्छत् - He went to see.

किमर्थम् अगच्छत् ? - Why did he go?

द्रष्टुम् - To see.

तुमुन् form of a few verbs changes slightly.

नयति - नेतुम्	पचति - पक्तुम्
नमति - नन्तुम्	गायति - गातुम्
पश्यति - द्रष्टुम्	लिखति - लेखितुम्
गच्छति - गन्तुम्	मिलति - मेलितुम्
पृच्छति - प्रष्टुम्	पिबति - पातुम्

आ) Study the following sentences.

1. सीता जलं हरति । - Sīta carries water.
2. भीमः दुर्योधनं प्रहरति । - Bhīma strikes Duryodhana.
3. सा पुण्यम् आहरति । - She brings merit.
4. रघुः यागम् आहरति । - Raghu performs a sacrifice.
5. रामः रावणं संहरति । - Rāma kills Rāvaṇa.
6. सर्वे चन्द्रिकायां विहरन्ति । - All rejoice in the moonlight.
7. गुरुः संशयं परिहरति । - The teacher removes the doubt.
8. सः वर्तते । - He exists.
9. कार्यक्रमः प्रवर्तते । - The programme starts.
10. एषः प्रतिनिवर्तते । - He returns.
11. इयं तिष्ठति । - She stands.
12. सा प्रतिष्ठते । - She starts.
13. लोकयानं जनान् नयति । - The bus takes the people.
14. रामः सीतां परिणयति । - Rāma marries Sīta.

15. वाल्मीकिः रामायणं प्रणयति । - Vālmīki composes Rāmāyaṇa.

16. बालः गच्छति । - The boy goes.

17. गजः आगच्छति । - The elephant comes.

18. धूलिः उद्गच्छति । - The dust rises up.

19. जनकः विश्वामित्रं प्रत्युद्गच्छति । - Janaka greets Viśvāmitra.

Only 5 Verbs viz., हरति, वर्तते, तिष्ठति, नयति, गच्छति are used in the above sentences. Note the change in meaning of the verb roots with the addition of particles like प्र-वि...

SPECIAL POINTS

The Particles 'प्र' etc., which are pre fixed to the verbs cause change in their meaning. These are called Upasargas or prepositions. These are 22.

They are–

प्र, परा, अप, सम्, अनु, अव, निस्, निर्, दुस्, दुर्, वि, आङ्, नि, अधि, अपि, अति, सु, उत्, अभि, प्रति, परि, उप.

1. The Preposition precedes the verb.

   गच्छति - आगच्छति ।

2. Sometimes the preposition changes the meaning of the verb.

   हरति - carries - प्रहरति - strikes, beats

3. In some cases the preposition changes the Parasmaipadin into Ātmanepadin and vice versa.
   तिष्ठति - प्रतिष्ठते ।   रमते - विरमति ।
   (प.प. - आ.प.)   (आ.प. - प.प.)

4. More than one preposition can precede a verb.
   गच्छति ।   आगच्छति ।   प्रत्युद्गच्छति ।
   (प्रति + उत् + गच्छति)

5. One should be careful in using a preposition with the verb in the past tense.
   अहरत् - प्र + अहरत् - प्राहरत् । (correct)
   अहरत् - अप्रहरत् - (incorrect)

इ) Consider the following sentences -

1. नीलः* मेघः चलति । - The dark cloud moves.
2. उन्नतः* नारिकेलवृक्षः अस्ति । - There is a tall coconut tree.
3. वस्त्रेण शोधितं* जलं पिब । - Drink the water filtered through a cloth.
4. सर्वेषु* स्थलेषु देवः अस्ति । - God exists in all places.
5. अम्ब! एकां* कथां कथय । - Mother! tell me a story.
6. मलिनानि* वस्त्राणि क्षालयामि । - I wash the dirty clothes.
7. उदाराः* पुरुषाः लोके विरलाः । - Generous men are rare in the world.
8. विधेयाः* छात्राः दुर्लभाः । - Obedient pupils are hard to find.
9. कातरा* स्त्री वेपते । - The frightened woman trembles.
10. सा चतुरा* बालिका । - She is a clever girl.

The star marked words नीलः, उन्नतः etc. in the above sentences are adjectives (Viśeṣaṇas).

Adjectives (विशेषणानि)

Words expressing a quality or property of a noun are called Adjectives. (विशेषणानि)

Ex. - नीलः मेघः । - Black cloud.

In the above sentence since the word 'नील' expresses the quality of cloud it is called an adjective (विशेषण). मेघः is the विशेष्य (noun).

Note the following points regarding the Adjective Noun relation (विशेषणविशेष्यभावः).

1. The Adjective agrees with the noun in gender.

   Ex.- उत्तमः बालकः ।
   उत्तमा बालिका ।
   उत्तमं पुस्तकम् ।

   In the above sentences the nouns बालकः, बालिका, पुस्तकम् are in masculine, feminine and neuter genders respectively. Accordingly the adjective is in the same gender.

   Therefore one should not use either उत्तमः पुस्तकम् or उत्तमं बालकः.

2. Adjective agrees with the noun in case.

   Ex. - समीचीनां लेखनीम् आनयामि । - I bring a good pen.

   Here the substantive word लेखनी is in the

Accusative case. Therefore the adjective समीचीना is also in the Accusative case.

3. The adjective agrees with the noun in number also. Ex. - खगाः उन्नतेषु वृक्षेषु वसन्ति । - Birds live in tall trees. Hence the substantive word 'वृक्ष' is in locative plural. Therefore the adjective 'उन्नतेषु' is also in locative plural.

ई) Dhātus (Verb roots). Lakāras (Tenses and Moods), and Gaṇas (Classes)

We have an idea of a few verbal forms in present tense, past tense and future tense and imperative Mood in previous lessons. And now we shall know in general a few remaining forms.

LAKĀRAS : (लकाराः)

A verb root takes 10 kinds of affixes, viz., लट्, लिट्, लुट्, लृट्, लेट्, लोट्, लङ्, लिङ्, लुङ् and लृङ् to convey different time and sense. Since the letter ल is common to all the 10 kinds they are designated as Lakāras. Among these the लेट् lakāra is used only in the Vedas. However the lakāras are still 10 in number in the classical Samskrit, since the लिङ् lakāra is further divided into विधिलिङ् and आशीर्लिङ्.

All these lakāras are substituted by तिङ्. A word ending in a तिङ् substitute-affix is a तिङन्त. But it is a verb (क्रियापदम्).

तिङ् affixes or conjugational affixes are totally 18 in number. They are classified into 2 groups of nine each. The first group is named as परस्मैपद and the 2nd group as आत्मनेपद. Each of these is again divided into प्रथमपुरुष (III person) मध्यमपुरुष (II Person), उत्तमपुरुष (I person) and एकवचन (Singular), a द्विवचन (Dual) and बहुवचन (Plural), as in the following:

		Sing.	Dual.	Plu.	
प्रथमपुरुष	(III Person)	तिप्	तस्	झि	परस्मैपदम्
मध्यमपुरुष	(II Person)	सिप्	थस्	थ	
उत्तमपुरुष	(I Person)	मिप्	वस्	मस्	
प्रथमपुरुष	(III Person)	त	आताम्	झ	आत्मनेपदम्
मध्यमपुरुष	(II Person)	थास्	आथाम्	ध्वम्	
उत्तमपुरुष	(I Person)	इट्	वहि	महिङ्	

The abbreviation (प्रत्याहार) is done by adding ति of तिप् and ङ् of महिङ्. Therefore तिङ् includes 18 affixes. These assume different forms in different lakāras. All the same they are known as तिङ् and लट् Etc., (as the case may be). For this very reason all the verbal forms are referred to as तिङन्त's.

Eg. - अभवत् (लङ्) तिप् Affix has became त्.
भवतु (लोट्) " " " तु.
वर्धते (लट्) त affix has became ते.
वर्धताम् (लोट्) " " " ताम्

Only परस्मैपद affixes are enjoined after certain verb roots. These verb roots are termed as परस्मैपदि's. A few others take आत्मनेपद terminations and therefore they are called आत्मनेपदि verb roots. Yet others take both परस्मैपद and आत्मनेपद affixes and are designated as उभयपदि's.

Generally, these 10 lakāras are enjoined in order to convey Time and Tense as follows:

लट् - Present tense

लुङ्, लङ्, लिट् } Past tense

लुट्, लृट् } Future tense

लेट् - In the Vedas.

लृङ्- Causal relationship in the absence of accomplishment of action. (Past or future)

लोट्, विधिलिङ् } Command, Entreaties, Request etc.

आशीर्लिङ् - Benediction.

All this is summed up in the verse below:

लड् वर्तमाने लेड् वेदे भूते लुङ्-लिङ्लिटस्तथा ।
विध्याशिषोस्तु लिङ्लोटौ लृङ्लृटौ लुङ् भविष्यति ॥

Scheme of Tenses

Time consists of present, past and future. If an action has begun but not yet completed it is present tense. If the action is already accomplished it is past tense. On the other hand, if the action is not yet begun, it is Future tense.

Past tense is three fold: Aorist (Today's action सामान्यभूत) Imperfect (Immediate past अनद्यतनभूत), Perfect, Remote past (परोक्षभूत). Today is the time gap between 12 o'clock overnight and 12 o'clock tonight. Action not pertaining to today is अनद्यतन (that which is not अद्यतन is अनद्यतन.) The action which falls outside our direct perception is परोक्षभूत or Remote past लङ्, लुङ् and लिट् Lakāras are used respectively in the sense of अनद्यतनभूत, सामान्यभूत and परोक्षभूत. If the action does not belong to either Remote past or Immediate past, but meant only as just completed, then the time of action is merely. सामान्यभूत.

Henceforth time from 12 o'clock tonight is First future ie. अनद्यतनभविष्यत्. In this sense लुट्लकार is used. On the other hand, लृट्लकार second or simple future is employed in the sense of indefinite future ie. सामान्यभविष्यत्. It is said that लृङ्लकार is employed in the sense of condition or supposition, when the action has not taken place. This may be better understood by an illustration: "Had there been rains there would have been plenty of crops."

There are two actions- 1. Raining. 2. Crops becoming plenty. Farmer is the cause for the latter. So, there is causal relationship (हेतुहेतुमद्भाव) between the two. It means that, there is neither rain nor plenty of crops and therefore the action has not occurred. The lakāra that brings forth this sense is लृङ् ie. Subjunctive Mood (conditional past or Future).

Examples-

1. यदि सः सम्यक् अपठिष्यत् तर्हि परीक्षायाम् उत्तीर्णः अभविष्यत् ।

   If he had studied well he would have passed in the examination.

2. यदि रामः वनं न अगमिष्यत् तर्हि राक्षससंहारः न अभविष्यत् ।

   Had not Rāma gone to the forest the destruction of demons would not have been there.

3. यदि निद्रा आगमिष्यत् तर्हि शिरोवेदना अपगता अभविष्यत् ।

   Had there been sleep, headache would have vanished.

4. यदि भवान् असूचयिष्यत् तर्हि अहम् अकरिष्यम् ।

   If you had indicated, I would have done it.

5. यदि अहं तथा अकरिष्यं तर्हि गुरुः माम् अनिन्दिष्यत् ।

   If I had done like that, the teacher would have reprimanded me.

This is a brief introduction to 10 lakāras. In the previous lessons लट् - Present tense (भवति), लङ् - Imperfect tense (अभवत्), लोट् - Imperative mood (भवतु...), लृट् - Simple future (भविष्यति) are elaborately given.

Since other lakāras are not very necessary they are not dealt with in a detailed manner.

Ten Classes of Verb Roots.

We know that पठ्, लिख्... are expressive of actions are the Dhātus or Verb roots. In Samskrit there are as

many as 2000 Primary verb roots. (Countless number of word forms can be formed with these dhātus by adding variety of prepositions and affixes.) The verb roots are classified into 10 Gaṇas (Conjugational classes) according to the similarity in verbal forms or model changes. They are known as 1st Gaṇa. 2nd Gaṇa... 10th Gaṇa. On the basis of the 1st verb root of that Gaṇa the 10 Gaṇas are recognised as भ्वादिः, अदादिः etc.

Eg.-The 1st verb root of the 1st Gaṇa is भू and therefore the Gaṇa is भ्वादिः (Gaṇa which has 'भू' at the beginning.)

The first consitituent viz., Dhātu denotes varied action, and the second constitute viz., Vikaraṇa pratyaya expresses the particular class the verb root belongs to. Generally each Gaṇa has a different Vikaraṇa pratyaya by recognising which we can know the Gaṇa. The third constitutent conveys different time or sense or tense or mood or person or number.

In order to have definite idea as regards the class to which a verb root belongs, a thorough study of model affixes or Vikaraṇa pratyayas along with constant drilling is required. However, for the present the above brief introduction is sufficient.

Similarly other Gaṇas:

Name of the Gaṇas	*1st Verb root (sense)*	*Present III Per. Sing.*
1st Gaṇa भ्वादिः ।	भू (to be)	भवति ।
2nd Gaṇa अदादिः ।	अद् (to eat)	अत्ति ।
3rd Gaṇa जुहोत्यादिः ।	हु (to offer or oblation)	जुहोति ।
4th Gaṇa दिवादिः ।	दिव् (to gamble)	दीव्यति ।
5th Gaṇa स्वादिः ।	षूञ् (to procreate)	सुनोति ।
6th Gaṇa तुदादिः ।	तुद् (to torment)	तुदति ।
7th Gaṇa रुधादिः ।	रुध् (to prevent)	रुणद्धि ।
8th Gaṇa तनादिः ।	तनु (to extend)	तनोति ।
9th Gaṇa क्र्यादिः ।	क्रीञ् (to buy)	क्रीणाति ।
10th Gaṇa चुरादिः ।	चुर (to steal)	चोरयति ।

There are 3 constituents in पठति ।

पठ् + अ + ति ।

धातुः (verb root) + विकरणप्रत्यय (Infix) + आख्यातप्रत्ययः (Conjugational affix.)

EXERCISE

अ) Change the following verbs into 'क्त्वा' ending and 'तुमुन्' ending words.

Ex.- क्रीडति - क्रीडित्वा - क्रीडितुम्

पठति, निन्दति, धावति, हसति, खादति, पठति, कम्पते, भाषते, याचते, बाधते ।

आ) Match the following and make sentences.

Ex.- मम शालायाम् उत्तमः शिक्षकः अस्ति ।

(अ)	(आ)
उत्तमः	शिलायाम्
समीचीना	दण्डेन
दीर्घेण	पुस्तकेषु
कठिनायां	शिक्षकः
श्रेष्ठान्	लेखनी
धीरस्य	ग्रन्थान्
सर्वेषु	युवकस्य

इ) Make sentences using the following words.

Limbs of the body

अकारान्तपुंल्लिङ्गशब्दाः -

मस्तकः - Head
कण्ठः - Neck
केशः - Hair
दन्तः - Tooth
कपोलः - Cheek

भुजः - Arm
हस्तः - Hand
नखः - Nail
स्कन्धः - Shoulder
पादः - Leg

आकारान्तस्त्रीलिङ्गशब्दाः -

नासिका - Nose जिह्वा - Tongue

इकारान्तपुंल्लिङ्गशब्दः -

पार्ष्णिः - Heel

उकारान्तपुंल्लिङ्गशब्दः -

ऊरुः - Thigh

अकारान्तनपुंसकलिङ्गशब्दाः -

मुखम् - Face, Mouth	शरीरम् - Body
ललाटम् - Forehead	हृदयम् - Heart
नेत्रम् - Eye	मस्तिष्कम् - Brain
वक्षःस्थलम् - Chest	उदरम् - Belly
पृष्ठम् - Back	रक्तम् - Blood.

ई) fill in the blanks.

१) बालः ... . इच्छति ।

२) .... वन्दितुं .... गच्छामः ।

३) वयम् अरण्यं ....गच्छामः ।

४) .... गातुं .... ।

५) सर्वे चन्द्रिकायां .... ।

६) .... प्रवर्तते ।

७) नीलः .... चलति ।

८) सर्वेषु .... देवः .... ।

९) वस्त्रेण .... जलं .... ।

१०) .... क्षालयन्ति ।

2. सन्धयः

गुणसन्धिः - When अ or आ is followed by इ, उ or ऋ, the syllable ए, ओ or अर् is substituted (respectively) for each pair of syllables. This is called Guṇasandhi because the substitution is by a 'Guṇa' (syllables, ए, ओ and अर्)

Ex.- देव + इन्द्रः = देवेन्द्रः ।	सूर्य + उदयः = सूर्योदयः ।
अ + इ = ए।	अ + उ = ओ।
महा + इन्द्रः = महेन्द्रः ।	गङ्गा + उदकम् = गङ्गोदकम्।
आ + इ = ए।	आ + उ = ओ।
देव + ऋषिः = देवर्षिः ।	महा + ऋषिः - महर्षिः ।
अ + ऋ = अर्।	आ + ऋ = अर्।

वृद्धिसन्धिः - When अ or आ is followed by ए or ऐ the syllable ऐ is substituted in the place of the two syllables. When अ or आ is followed by ओ or औ, the syllable औ is substituted in the place of the pair of syllables. These are the cases of Vṛddhi sandhi. Because ऐ and औ are Vṛddhi syllables.

Ex.- तत्र + एव = तत्रैव	गङ्गा + ओघः = गङ्गौघः
अ + ए = ऐ	आ + ओ = औ
देव + ऐश्वर्यम् = देवैश्वर्यम्	राम + औत्कण्ठ्यम् = रामौत्कण्ठ्यम्
अ + ऐ = ऐ	अ + औ = औ

पूर्वरूपसन्धिः - When ए or ओ is followed by अ the syllable ए or ओ takes the place of both the syllables. This is called Pūrvarūpasandhi (because a syllable similar to the preceding syllable is substituted here.)

हे हरे + अव = हे हरेऽव । — The sign 'ऽ' indicates the Pūrvarūpasandhi.

ए + अ = एऽ

रामो + अपि = रामोऽपि

ओ + अ = ओऽ

3. RIDDLE प्रहेलिका

वृक्षाग्रवासी न च पक्षिराजः त्रिणेत्रधारी न च शूलपाणिः ।
त्वग्वस्त्रधारी न च सिद्धयोगी जलं च बिभ्रन्न घटो न मेघः ॥

It lives on the top of the tree, but it is not the lord of birds. It has three eyes, but it is not 'Eśwara'. (God), It wears leather clothes, but not a mendicant. It contains water, but is neither a pot; nor a cloud. What is it?

(Answer in the last page)

4. COMPREHENSION
सङ्क्षाह्यविषयाः

In the last eight lessons, you have become acquainted with the forms of nouns such as 'बाल' and pronouns such as 'इदम्' in some cases (विभक्ति) only. It is necessary that you should know all their forms. Hence under this heading, it is proposed to give the

forms of some useful words in all cases. You have to get yourself acquainted with the forms of other words on the same lines. Use the book entitled 'संस्कृतशब्दरूपचन्द्रिका' for this purpose.

अकारान्तपुंल्लिङ्गः 'बाल'शब्दः

Case	*Singular*	*Dual*	*Plural*
प्रथमा (Nominative) - Subject : Boy	बालः	बालौ	बालाः
सम्बोधनप्रथमा (Vocative) - O! Boy	हे बाल	हे बालौ	हे बालाः
द्वितीया (Accusative) - Object : Boy	बालम्	बालौ	बालान्
तृतीया (Instrumental) - By the boy	बालेन	बालाभ्याम्	बालैः
चतुर्थी (Dative) -To the boy	बालाय	बालाभ्याम्	बालेभ्यः
पञ्चमी (Ablative) -From the boy	बालात्	बालाभ्याम्	बालेभ्यः
षष्ठी (Genitive) - Of the boy	बालस्य	बालयोः	बालानाम्
सप्तमी (Locative) - In the boy	बाले	बालयोः	बालेषु

आकारान्तस्त्रीलिङ्गः 'शाला'शब्दः

प्र.	शाला	शाले	शालाः
सं.प्र.	हे शाले	हे शाले	हे शालाः
द्वि.	शालाम्	शाले	शालाः

तृ.	शालया	शालाभ्याम्	शालाभिः
च.	शालायै	शालाभ्याम्	शालाभ्यः
पं.	शालायाः	शालाभ्याम्	शालाभ्यः
ष.	शालायाः	शालयोः	शालानाम्
स.	शालायाम्	शालयोः	शालासु

अकारान्तनपुंसकलिङ्गः 'फल'शब्दः

प्र.	फलम्	फले	फलानि
सं.	हे फल	हे फले	हे फलानि
द्वि.	फलम्	फले	फलानि

The rest are like अकारान्तपुंल्लिङ्ग forms.

5. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

Bhāsa occupies a distinguished position in Samskrit literature. Bhāsa (300 B.C.) has composed 13 plays. Among his plays Svapnavāsavadatta is most well known. This play deals with the life of king Udayana, Queen Vāsavadatta and Padmāvati.

Some regions of Udayana's kingdom fell into the hands of his enemies. In order to regain them, the help of Padmāvati's elder brother was necessary.

The help could be obtained only through Udayana's marriage with Padmāvati. As long as

queen Vāsavadattā was with him, Udayana's marriage with Padmāvatī was unthinkable. For the good of the country, Queen Vāsavadattā and minister Yaugandha-rāyaṇa thought out a plan. According to the plan, it was announced that Vāsavadattā was burnt in fire at Lavaṇaka and the king was made to believe it. Yaugandharāyaṇa disguised himself as an ascetic and left Vāsavadattā with Padmāvati saying that she was his sister, separated from husband. Then the marriage between Udayana and Padmāvatī was celebrated. One day thinking that Padmāvatī was lying asleep in the garden Vāsavadatta reclined by the side of the sleeping person. The person lying asleep was Udayana himself. He uttered the name of Vāsavadattā whom he saw in his dream. Suddenly Vāsavadattā left the place.

With the assistance of Padmāvati's brother Udayana's army defeated the enemies. Thereafter when Yaugandharāyaṇa came to the court with Vāsavadattā, the king came to know about the plan made and executed by the minister and the queen. This in brief is the story of Svapnavāsavadattā.

The character of Vāsavadattā is noble. Yaugandha-rāyaṇa is a minister who is devoted to his country. The style of the play is very lucid. Even those who have an average knowledge of Samskrit can read and understand this drama.

6. कथा

सहसा विदधीत न क्रियाम्

एकस्मिन् ग्रामे एका महिला वसति स्म। सा एकं नकुलं पालयति स्म। नकुलस्य विषये तस्याः बहु प्रीतिः आसीत्। महिलायाः एकः शिशुः अपि आसीत्। तस्याः गृहस्य समीपे जलं नासीत्। जलम् आनेतुं सा दूरं गच्छति स्म।

एकस्मिन् दिने जलम् आनेतुं सा अगच्छत्। गृहे कोऽपि नासीत्। तस्याः शिशुः निद्रितः आसीत्। तदा गृहं प्रति एकः सर्पः आगतः। नकुलः सर्पम् अपश्यत्। सर्पः शिशुसमीपम् अगच्छत्। नकुलः तत्क्षणे एव सर्पस्य उपरि अपतत्। क्षणमात्रेण एव सर्पम् अमारयत्।

महिला जलं गृहीत्वा आगता। द्वारे एव नकुलः उपविष्टः आसीत्। महिला नकुलस्य मुखम् अपश्यत्। नकुलस्य मुखं रक्तमयम्! सा अचिन्तयत्– "अयं नकुलः मम शिशुम् अखादत्। अतः एव अस्य मुखं रक्तम्" इति। सा तत्क्षणे एव एकं शिलाखण्डं नकुलस्य उपरि अक्षिपत्। नकुलः मृतः। अनन्तरं महिला गृहस्य अन्तः गता। तत्र शिशुः क्रीडति! तत्रैव सर्पः मृतः अस्ति! सा बहु दुःखिता अभवत्।

अविचारेण मया नकुलः संहृतः इति सा पश्चात्तापेन पीडिता अभवत्।

अतः किमपि कार्यं सहसा न कर्तव्यम्। विचारं कृत्वा एव कर्तव्यम्।

Hasty Action Should be Avoided

There lived a woman in a village. She had reared a mangoose. She had great affection towards the mangoose. She had a baby. Water was not availabe near her house. She used to go far to bring water.

One day she went to bring water. There was nobody in the house. The baby was sleeping. Then a serpent came into the house. The mangoose saw the serpent. The serpent went near the child. Immediately the mangoose fell on the serpent. Within a moment it killed the serpent.

The woman brought the water. The mangoose was sitting at the door. She saw the mouth of the mangoose smeared with blood. She thought- "This mangoose has eaten my baby. That is why its mouth is red with blood." Immediately she threw a stone at the mangoose. The mangoose died. Then she entered the house. The baby was playing. She saw the serpent lying dead just there. She became grieved. She repented thinking that she killed the mangoose without clearly understanding the situation.

Hence one should not do anything in haste. One should think well and act.

7. SAMSKRIT SENTENCES OF DAILY USE

Do you have a Bicycle in your house ?
भवतः गृहे द्विचक्रिका अस्ति वा ?

Scooter=स्कूटर्यानम्	T.V.=दूरदर्शनम्
Car=कार्यानम्	Radio=आकाशवाणी

Yes/No	अस्ति/नास्ति आम्/न
Do you know cycling?	भवान् द्विचक्रिकाचालनं जानाति वा?
I know	जानामि ।
Have you finished examination?	परीक्षा समाप्ता वा ?
How was the question paper?	प्रश्नपत्रिका कथम् आसीत् ?
It was easy.	सुलभा आसीत् ।
It was a bit difficult.	किञ्चित् कष्टकरी आसीत् । .
When is the result?	फलितांशः कदा ?
Probably tomorrow.	श्वः स्यात् ।

8. SUBHĀṢTAṀ सुभाषितम् ।

न किञ्चित् सहसा कार्यं कार्यं कार्यविदा क्वचित् ।
क्रियेत चेत् विविच्यैव तस्य श्रेयः करस्थितम् ॥

Never should a wise man taking action do it in haste. If one does it with full discrimination the success is surely in one's hand.

(Answer to the Riddle)

नारिकेलम् (Coconut)

PRINTED BOOK

(clause 128 of p.o. Guide part-1

सविधे,

संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम् संस्कृतम्

CONVENER

SAMSKRIT THROUGH CORRESPONDENCE

"AKSHARAM", 8TH CROSS, II PHASE
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ॐ

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

PRAVEŚA (First Session)

नवमः पाठः NINTH LESSON

Questions

A) Translate the following sentences into Samskrit.

1. I go to see him.
2. They come to salute God.
3. Tomorrow we will not go for play.
4. It is easy to say, but difficult to do.
5. Come to drink milk.

B) Translate the following into English.

1. सङ्गीतं श्रोतुं रमणीयम् ।
2. त्वं गातुम् आगतवती वा ?
3. वस्त्राणि क्षालयितुं ददामि ।
4. साधुजनान् वन्दितुं कः सङ्कोचः ?

C) Change the following into 'तुमुन्' ending words and make sentences.

पठति, निन्दति, क्रीडति.

Note : Answers may be written on separate sheets of paper.

प्र(इं)–1X3 जुलै - ९८ - ५०००

ODA 50

DO'S AND DON'TS

There is no use in glorifying Samskrit as 'great' or 'sweet' etc. It is actually in learning Samskrit that one's responsibility lies and not in glorification of Samskrit. So, we say, संस्कृतं वदतु, न तु संस्कृतविषये - Speak in Samskrit and not about Samskrit.

"Now, Samskrit has to be simplified and therefore remove dual number" say some. Simplification means, forming new rules in the place of the existing ones. But without applying any new rule simple Samskrit can be learnt and used. What is important is to encourage the speaker by appreciating his or her efforts to speak in Samskrit and not keep counting the flaws.

While using regional language we should employ Samskrit words instead of English or any foreign language. By this -

(i) We get liberated from foreign culture.

(ii) By the use of Samskrit words the feeling of provinciality is removed and a language form appears which can be understood by all.

(iii) Samskrit is learnt indirectly.

Therefore we can pay attention to greater use of Samskrit in our speech and writings.

We should instill a feeling that Samskrit learning enhances one's status. Therefore merited Samskrit students should be honoured in public functions. A feeling that speaking in Samskrit is a matter of pride, character of modern life and patriotism should be propagated.

Language and Culture are inter connected. When language grows culture expands. By cultural rejuvenation the rejuvenation of language happens. Therefore, if we look forward to rejuvenation it can happen by the cooperation of all in our efforts.

Languages in India are mutually complementary. By means of promotion of regional languages propagation of Samskrit becomes easy. Thus all the languages also get nourished. Samskrit movement is not directed against any language. We therefore pass through a path free from disputes. In the implementation of our work we should not appose English and engage ourselves in the propagation of Samskrit. When Samskrit develops English disappears on its own. Is it not better to light a lamp and prevent darkness than shouting against darkness ?

ॐ

॥ जयतु भारतम्-जयतु भारती ॥

Jayatu Bhāratam - Jayatu Bhāratī

Victory of Bhārata – Victory of Samskrita

SAMSKRITA BHARATI

संस्कृत भारती

पत्रालयद्वारा संस्कृतम्

Samskrit Through Correspondence

'Aksharam' 8th cross, Girinagar II Phase
Bangalore-560 085

PRAVEŚA (First Session)

दशमः पाठः - TENTH LESSON

॥ गुणाः पूजास्थानं गुणिषु न च लिङ्गं न च वयः ॥

Merits alone are the ground of respect in the meritorious persons, neither their sex nor their age.

1. SENTENCES

Just to refresh your memory about the lessons already studied by you, mixed types of sentences are given below. Construct the sentences on their model and study them.

1. सः तत्र अस्ति । = He is there.
2. बालाः क्रीडाङ्गणे सन्ति । = Boys are on the play-ground.
3. अन्तः अहम् अस्मि । = I am inside.
4. वयम् अत्रैव स्मः । = We are here only.
5. तथा अस्तु । = Let it be so.
6. ते सन्तु नाम, को दोषः ? = Let them be, what is wrong?
7. सा तदा तत्र आसीत् । = She was there then.
8. अनुपङ्क्तौ बहु जनाः आसन् । = There were many people in the queue.
9. अहमपि तत्रैव आसम् । = I too was there only.
10. वयं बहिरेव आस्म । = We were only outside.
11. सः सम्यक् कार्यं करोति । = He works well.
12. ललनाः पाकं कुर्वन्ति । = Women cook.
13. अहं भाषणं करोमि । = I give a lecture.
14. तत् वयं कुर्मः । = That we do.
15. सः एव करोतु । = Let him only do.
16. तरुणाः इदं कार्यं कुर्वन्तु । = Let young men do this.

The different forms of 'अस्ति' and 'करोति' are used in the sentences.

Study the following sentences–

1. अयं न पठति । = This person does not study (read).
2. सः कार्यं न करोति । = He does not do the work.
3. सा अत्र न अस्ति । = She is not here.
4. अहं शालां न गच्छामि । = I do not go to school.
5. अहं न दृष्टवान् । = I did not see.

6. सः गच्छति वा ? = Is he going?
7. अहं करोमि वा ? = Can I do?
8. वयं पठाम वा ? = Shall we read?
9. ते तत्र तिष्ठन्ति वा ? = Are they standing there?
10. अयं गायति वा ? = Does this person (man or boy) sing?
11. कः गच्छति ? = Who goes?
12. का धावति ? = Who (feminine) runs?
13. के क्रीडन्ति ? = Who (masculine, plural) play?
14. इमानि कानि फलानि ? = Which fruits are these?
15. सः कः ? = Wno is he?
16. तत् किम् ? = What is that?
17. भवान् भोजनं करोति वा ? = Do you take food?
18. भवान् कदा आगच्छति ? = When do you come?
19. भवानेव पृच्छतु = You only ask.
20. भवान् तत् स्मरति वा ? = Do you remember that?
21. भवान् तत्र नासीत् = You were not there.

1. अस्ति - करोति ।

Verbs in the earlier lesson were similar in their forms. Many verbs are not identical in forms. अस्ति; करोति are important among them.

The different forms of these are given below–

Present tense

अस्ति	स्तः	सन्ति	करोति	कुरुतः	कुर्वन्ति
असि	स्थः	स्थ	करोषि	कुरुथः	कुरुथ
अस्मि	स्वः	स्मः	करोमि	कुर्वः	कुर्मः

Past tense

आसीत्	आस्ताम्	आसन्	अकरोत्	अकुरुताम्	अकुर्वन्
आसीः	आस्तम्	आस्त	अकरोः	अकुरुतम्	अकुरुत
आसम्	आस्व	आस्म	अकरवम्	अकुर्व	अकुर्म

Imperative

अस्तु } स्तात्	स्ताम्	सन्तु	करोतु } कुरुतात्	कुरुताम्	कुर्वन्तु
एधि } स्तात्	स्तम्	स्त	कुरु } कुरुतात्	कुरुतम्	कुरुत
असानि	असाव	असाम	करवाणि	करवाव	करवाम

2. When 'न' is used before a verb, it gives a negative sense.

Example– सः हसति - He laughs.

सः न हसति - He does not laugh.

'न' need not be neccessarily before the verb. But it is always construed with the verb.

Example– न अहं क्षीरं पिबामि - I do not drink milk.

सः न तत्र वसति - He does not live there.

3. With 'वा' at the end, the sentence generally becomes interrogative.

Example– सः यच्छति - He gives.

सः यच्छति वा ? - Will he give?

4. With any form of 'किम्' in whatever gender (कः, का, किम्) the sentences become interrogative.

5. The word 'भवान्' means 'your honour'. It is used in the sense of 'you' also. When 'भवान्' is used, the verb should be in the III person (प्रथम पुरुष). But not in the II person (मध्यमपुरुष).

Example- भवान् आगच्छति - You come.
भवान् पृच्छतु - You ask.

EXERCISE

A) Use the following in your own sentences.

Ex.– सङ्कल्पः - Determination
भगीरथः सङ्कल्पम् अकरोत् ।

Words expressing the meaning of certain properties-

धर्मः–Dharma	आनन्दः–Delight
शीतलः–Cold	ऊहः–A guess
संशयः–A doubt	सिद्धान्तः–A decision
भ्रमः–Misunderstanding	प्रसन्नः–Calm
परिमलः–Fragrance	गम्भीरः–Deep
कलुषः–Dirty	उत्तानः–Shallow
समूहः–Group	अपराधः–A blunder
प्रतीकारः–Revenge	पराजयः–Defeat
लाभः–Gain	नष्टम्–Loss

B) Convert the following into questions–

1. सः भाषते । 2. ते स्पर्धन्ते ।

3. भवान् पिबति । 4. ताः आगच्छन्ति ।

C) Use 'न' in following–

1. अम्बा पचति । 2. सीता क्षीरं पिबति ।

3. रमा गायति । 4. रामः पुस्तकं पठति ।

2. सन्धयः

यण्सन्धिः – When इ, उ, ऋ, ऌ, are immediately followed by any other vowels other than those, there is the substitution of य् for इ, व् for उ, र् for ऋ, and ल् and ऌ. This is called यण्सन्धि.

(because य्, व्, र्, ल्, are यण् Letters)

Example–

इति+अपि–इत्यपि
(इ+अ)–(य्+अ)

मातृ+अर्चनम्–मात्रर्चनम्
(ऋ+अ)–(र्+अ)

मधु+इदम्–मध्विदम्
(उ+इ)–(व्+इ)

ऌ+आकृतिः–लाकृतिः
(ऌ+आ)–(ल्+आ)

यान्तवान्तादेशसन्धिः – When ए, ओ, ऐ, औ are followed by any vowel, there is a substitution of अय् for ए, अव् for ओ, आय् for ऐ and आव् for औ. This is called यान्तवान्तादेशसन्धि ।

Example–

हरे+इह–हरयिह	विष्णो+इह–विष्णविह
(ए+इ)–(अय्+इ)	(ओ+इ)–(अव्+इ)
नै+अकः–नायकः	पौ+अकः–पावकः
(ऐ+अ)–(आय्+अ)	(औ+अ)–(आव्+अ)

3. RIDDLE प्रहेलिका

सानुजः काननं गत्वा यातुधानान् जघान कः ?
मध्ये वर्णत्रयं दत्त्वा रावणः कीदृशो वद ॥

Who killed the demons after going to the forest with his brother? Add three letters in the middle of that word and say what sort of person Rāvaṇa was?

(Answer in the last page)

4. COMPREHENSION
सङ्ग्राह्यविषयाः

1. दकारान्तः त्रिलिङ्गकः 'अस्मद्' शब्दः – (I)

प्र.	अहम्	आवाम्	वयम्
द्वि.	माम्-मा	आवाम्-नौ	अस्मान्-नः
तृ.	मया	आवाभ्याम्	अस्माभिः
च.	मह्यम्-मे	आवाभ्याम्-नौ	अस्मभ्यम्-नः
पं.	मत्	आवाभ्याम्	अस्मत्
ष.	मम-मे	आवयोः-नौ	अस्माकं-नः
स.	मयि	आवयोः	अस्मासु

2. दकारान्तः त्रिलिङ्गकः 'युष्मद्' शब्दः – (You)

प्र.	त्वम्	युवाम्	यूयम्
द्वि.	त्वाम्-त्वा	युवाम्-वाम्	युष्मान्-वः
तृ.	त्वया	युवाभ्याम्	युष्माभिः
च.	तुभ्यम्-ते	युवाभ्याम्-वाम्	युष्मभ्यम्-वः
पं.	त्वत्	युवाभ्याम्	युष्मत्
ष.	तव-ते	युवयोः-वाम्	युष्माकम्-वः
स.	त्वयि	युवयोः	युष्मासु

3. दकारान्तः पुंल्लिङ्गः 'तद्' शब्दः – (He)

प्र.	सः	तौ	ते
द्वि.	तम्	तौ	तान्
तृ.	तेन	ताभ्याम्	तैः
च.	तस्मै	ताभ्याम्	तेभ्यः
पं.	तस्मात्	ताभ्याम्	तेभ्यः
ष.	तस्य	तयोः	तेषाम्
स.	तस्मिन्	तयोः	तेषु

4. दकारान्तः स्त्रीलिङ्गः 'तद्' शब्दः – (She)

प्र.	सा	ते	ताः
द्वि.	ताम्	ते	ताः
तृ.	तया	ताभ्याम्	ताभिः
च.	तस्यै	ताभ्याम्	ताभ्यः
पं.	तस्याः	ताभ्याम्	ताभ्यः
ष.	तस्याः	तयोः	तासाम्
स.	तस्याम्	तयोः	तासु

5. दकारान्तः नपुंसकलिङ्गः 'तद्' शब्दः – (That)

प्र.	तत्	ते	तानि
द्वि.	तत्	ते	तानि

The remaining is as पुंल्लिङ्गः 'तद्'शब्दः ।

6. मकारान्तः पुंल्लिङ्गः 'इदम्' शब्दः – (This person, Masculine)

प्र.	अयम्	इमौ	इमे
द्वि.	इमम्-एनम्	इमौ-एनौ	इमान्-एनान्
तृ.	अनेन-एनेन	आभ्याम्	एभिः
च.	अस्मै	आभ्याम्	एभ्यः
पं.	अस्मात्	आभ्याम्	एभ्यः
ष.	अस्य	अनयोः-एनयोः	एषाम्
स.	अस्मिन्	अनयोः-एनयोः	एषु

7. मकारान्तः स्त्रीलिङ्गः 'इदम्' शब्दः – (This person, Feminine)

प्र.	इयम्	इमे	इमाः
द्वि.	इमाम्-एनाम्	इमे-एने	इमाः-एनाः
तृ.	अनया-एनया	आभ्याम्	आभिः
च.	अस्यै	आभ्याम्	आभ्यः
पं.	अस्याः	आभ्याम्	आभ्यः
ष.	अस्याः	अनयोः-एनयोः	आसाम्
स.	अस्याम्	अनयोः-एनयोः	आसु

8. मकारान्तः नपुंसकलिङ्गः 'इदम्' शब्दः – (This)

प्र.	इदम्	इमे	इमानि
द्वि.	इदम्	इमे	इमानि

The remaining is as पुंलिङ्ग 'इदम्' शब्दः ।

9. अकारान्तपुंलिङ्गः 'सर्वशब्दः'

सर्वः	सर्वौ	सर्वे
सर्वम्	सर्वौ	सर्वान्
सर्वेण	सर्वाभ्याम्	सर्वैः
सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
सर्वस्य	सर्वयोः	सर्वेषाम्
सर्वस्मिन्	सर्वयोः	सर्वेषु
हे सर्व	हे सर्वौ	हे सर्वे

10. आकारान्तस्त्रीलिङ्गः सर्वाशब्दः

सर्वा	सर्वे	सर्वाः
सर्वाम्	सर्वे	सर्वाः
सर्वया	सर्वाभ्याम्	सर्वाभिः
सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
सर्वस्याः	सर्वयोः	सर्वासाम्
सर्वस्याम्	सर्वयोः	सर्वासु
हे सर्वे	हे सर्वे	हे सर्वाः

5. INTRODUCTION TO SAMSKRITA LITERATURE

संस्कृतवाङ्मयपरिचयः

वेणीसंहारम्

The author of the drama is Bhaṭṭa Nārāyaṇa.

The drama is based on the story from Mahābhārata. Story starts from Kṛṣṇa's efforts for peace on behalf of the Pāṇdavas and ends with the killing of Duryodhana and the tying of Draupadi's braid of hair. 'Veṇī' means braid of hair and "Samhāra" means tying.

The theme of the drama is this: Śri Kṛṣṇa goes to the Kauravas for peace. The peace efforts were not to Bhīma's liking. The peace efforts broke down. War was inevitable. Bhīma was delighted. The war started. Droṇa died in the war. The anger of Aśvatthāman, the son of Droṇa, was doubled on account of this. Meanwhile due to a quarrel between Aśvatthāman and Karṇa, Aśvattāman relinquished his arms. (i.e. declined to fight) Thereafter Duśśāsana and Karṇa die in the battle. Duryodhana enters the lake. Then he was roused to come out by the irritating words of Bhīma and made to fight. Then Bhaīma killed him in the fight. Then Bhīma shaped the hair of Draupadi into a braid. Dharmarāja was coronated.

The dramatist has dramatised in six acts, the lengthy story of the Mahābhārata from the Udyoga-parvan to the Shalyaparvan maintaining its interest throughout. The drama exactly conforms to the rules of dramaturgy in Samskrit. The technical Sandhi-Sandhyanga arrangement is very well evident in the drama.

मृच्छकटिकम्

The author of the drama is Śūdraka.

The theme of the drama pertains to the love of Cārudatta and Vasantasena. Since an episode of clay cart (मृत् - clay शकटिका - toy cart) comes here, the drama is named after it.

Cārudatta, who was once a rich man, is now a poor man. He is a man of noble qualities. He is deeply in love with a courtesan called Vasantasena. One day, Vasantasena deposits her ornaments with Cārudatta. Then ornaments are stolen by a thief. Cārudatta sends in return the pearl necklace of his wife with the report that he lost the deposited ornaments in the game of dice. But mean while, the stolen ornaments came into the hands of Vasantasena through her maid servant called Madanikā. When Vasantasena comes to Cārudatta to return the ornaments saying that she lost the pearl necklace in the game of dice, Cārudatta's son was weeping with a demand for a golden cart to play. He has only a clay cart to play with. Vasantasena puts her ornaments into the clay cart. Leaving a message to Vasantasena that she should come in a cart, Cārudatta has left for the garden. Due to exchange of carts, Vasantasena falls into the hands of the wicked Śakāra, a brother-in-law of the king. Śakāra strangles her and thinking that she is dead, Śakāra files a case against Chārudatta and forces the judge to subject Cārudatta to death sentence on the charge of Vasantasena's murder. Vasantasena is revived back to life by a budhist monk. She runs to the place of execution. The wickedness of Śakāra is exposed. Chārudatta is released from the gallows and is happily married to Vasantasena.

The Dramatist has very nicely depicted the life of the ordinary men in the ancient society in this drama.

The language used in this drama is very much akin to the spoken language.

6. कथा

वैराग्येण एव तृप्तिः

चन्द्रगुप्तः मगधदेशस्य नृपः । तस्य मन्त्री चाणक्यः । सः तपोधनः, राजतन्त्रज्ञश्च आसीत् । मन्त्री सन् अपि सः एकस्मिन् उटजे वसति स्म । वैराग्यभावनया सः पूर्णः आसीत् । एकदा नृपेण चाणक्याय कम्बलाः समर्पिताः । 'एतान् कम्बलान् दरिद्रेभ्यः ददातु' इति नृपः सूचितवान् ।

चाणक्यस्य उटजं नगरात् बहिः आसीत् । केचन चोराः कम्बलान् अपहर्तुं चिन्तितवन्तः । ते एकदा रात्रौ चाणक्यस्य उटजं प्राविशन् । मध्यरात्रसमयः । शीतकालः । अतीव शैत्यम् आसीत् । तथापि चाणक्यः कटे सुप्तः आसीत् । तस्य पत्नी अपि कटे एव सुप्ता आसीत् । पार्श्वे कम्बलानां राशिः एव आसीत् । चोराणाम् आश्चर्यम् । पार्श्वे कम्बलानां राशिरेवास्ति । चाणक्यः कम्बलं विना निद्रां करोति ! चोराः चौर्यं न अकुर्वन् । ते चाणक्यं प्रबोधितवन्तः । चोराः- "चाणक्य ! पार्श्वे कम्बलानां राशिरेवास्ति । तथाऽपि त्वं किमर्थं भूमौ शयनं करोषि ?" इत्यपृच्छन् । चाणक्यः उक्तवान्- "कम्बलाः नृपेण दत्ताः । ते दरिद्रेभ्यः दातव्याः । श्वः प्रभाते वितरणं करिष्यामि । तेषाम् उपयोगं कर्तुं मम न अधिकारः । किञ्च अहं विरक्तः । सदा तृप्तः" इति ।

इदं श्रुत्वा, चोराणां लज्जा उत्पन्ना । 'अन्येषां द्रव्यस्य उपयोगेन अधर्मः भवति इति चाणक्यस्य विचारः अस्ति । वयं जीवने प्रतिदिनम् अन्यस्य द्रव्यमेव अपहरामः, अधर्मं कुर्मः । पापस्य

सङ्ग्रहश्च भवति' इति चिन्तयित्वा ते चाणक्यस्य क्षमां प्रार्थितवन्तः ।
ततः सज्जनाश्च अभवन् ।

Renunciation is the way to contentment

Candragupta was a king of Magadha kingdom. He had Cāṇakya as his minister. Cāṇakya was an ascetic well versed in the science of polity. Although he was a minister, he lived in a hut. He had renounced all pleasures. Once the king sent him blankets indicating that they should be distributed among the poor.

Cāṇakya's hut was on the outskirts of the city. Some thieves thought of stealing the blankets. One night they entered that hut of Cāṇakya. It was midnight. The season was winter. There was severe chilliness. Yet Cāṇakya was sleeping on a mat. His wife was also sleeping on a mat. There was a heap of blankets on their side. The thieves were struck with wonder. There is a heap of blankets by his side. Cāṇakya sleeps without blankets.! The thieves did not steal. They woke up Cāṇakya and asked– "O! Cāṇakya! There is a heap of blankets by your side. Yet why are you sleeping on the ground?" Cāṇakya said– "blankets are sent by the king. They are to be distributed among the poor. Tomorrow morning I shall distribute them. I have no authority to use them. Moreover I have renounced all pleasures. Always I am contented with what I have."

On hearing this, the thieves felt ashamed. "Using other's wealth is unlawful – This is the idea of

Cāṇakya. We are everyday engaged in stealing the wealth of others. We are breaking the law. We have accumulated sin" - so saying they begged forgiveness from Cāṇakya. Thereafter they became good men.

7. SUBHĀṢITAM सुभाषितम् ।

वयमिह परितुष्टा वल्कलैस्त्वं दुकूलैः
सम इह परितोषो निर्विशेषो विशेषः ।
स तु भवति दरिद्रो यस्य तृष्णा विशाला
मनसि च परितुष्टे कोऽर्थवान् को दरिद्रः ॥

A Yogin says to a king: "We are here (i.e. in the hermitage) contented with garment, made of barks, while you are with your silken garments. Our contentment is the same. There is no difference whatever. He who has abundant desire, is poor. When there is contentment in the mind, who is rich and who is poor?

8. SAMSKRIT SENTENCES OF DAILY USE

My health is not good.	मम आरोग्यं सम्यक् नास्ति ।
What has happened?	किम् अभवत् ?
I have light temperature.	किञ्चित् ज्वरः अस्ति ।
Severe headache.	महती शिरोवेदना ।

Stomach ache-उदरवेदना	Vomit-वमनम्
Indigestion-अजीर्णम्	Wound-व्रणः
Cold-पीनसः	Cough-कासः

Since when? कदा आरभ्य ?

Since the morning. अद्य प्रातःकालतः ।

Do you feel cold? शैत्यम् अस्ति वा ?

Have you taken medicine? औषधं स्वीकृतवान् वा ?

Tablet-गुलिका	Injection-सूच्यौषधम्
Powder-चूर्णम्	Mixture-कषायः

See a doctor. वैद्यं पश्यतु ।

Smear ointment. लेप्यं लेपयतु ।

❑ ❑ ❑

एकवचनम्

पु.	बालकः/सः/एषः/कः/भवान्	→ गच्छति	वर्तमान -
स्त्री.	बालिका/सा/एषा/का/भवती	↓ गमिष्यति	भविष्यत् -
नपुं.	वाहनम्/तत्/एतत्/किम्	↓ गच्छतु	प्रेरणार्थक -

बहुवचनम्

पु.	बालकाः/ते/एते/के/भवन्तः	→ गच्छन्ति	वर्तमान -
स्त्री.	बालिकाः/ताः/एताः/काः/भवत्यः	↓ गमिष्यन्ति	भविष्यत् -
नपुं.	वाहनानि/तानि/एतानि/कानि	↓ गच्छन्तु	प्रेरणार्थक -

(continued in next page)

(continued from Page 16)

एकवचनम्

अहम्	→	गच्छामि	वर्तमान -
		गमिष्यामि	भविष्यत् -

एकवचनम्

त्वम्	→	गच्छसि	वर्तमान -
		गमिष्यसि	भविष्यत् -

बहुवचनम्

वयम्-	→	गच्छामः	वर्तमान -
		गमिष्यामः	भविष्यत् -

सूचना -'त्वम्' इत्यस्य स्थाने 'भवान्/भवती' इति शब्दस्य प्रयोगः सुलभः उचितश्च ।

तथैव 'यूयम्' इत्यस्य स्थाने 'भवन्तः/भवत्यः' इति ।

एकवचनम्

पु.	बालकः/सः/एषः/कः/भवान्/अहम्/(त्वम्)	→	गतवान्	भूत -
स्त्री.	बालिका/सा/एषा/का/भवती/अहम्/(त्वम्)	→	गतवती	भूत -
नपुं.	वाहनम्/तत्/एतत्/किम्	→	गतम्	भूत -

बहुवचनम्

पु.	बालकाः/ते/एते/के/भवन्तः/वयम्	→	गतवन्तः	भूत -
स्त्री.	बालिकाः/ताः/एताः/काः/भवत्यः/वयम्	→	गतवत्यः	भूत -
नपुं.	वाहनानि/तानि/एतानि/कानि	→	गतानि	भूत -

अभ्यासः - उपरितन-कोष्टकस्य साहाय्येन १३० वाक्यानि रचयन्तु ।

क्रियापदकोष्टकम्

All the verbs used in प्रवेश lessons are given below.

Root and its meaning	Present लट् प्र.पु.ए.व.[2]	Future लृट् प्र.पु.ए.व.	Past लङ् प्र.पु.ए.व.	Imperative लोट् प्र.पु.ए.व.
अट् - Roam	अटति	अटिष्यति	आटत्	अटतु
अस् - Become	अस्ति	भविष्यति	आसीत्	अस्तु
इष् (इच्छ्) - Desire	इच्छति	एषिष्यति	ऐच्छत्	इच्छतु
कथ् - Tell	कथयति	कथयिष्यति	अकथयत्	कथयतु
वि + कस्-Blossom	विकसति	विकसिष्यति	व्यकसत्	विकसतु
कृ (कर्) - Do	करोति	करिष्यति	अकरोत्	करोतु
कृत (कर्त्) - Cut	कर्तयति	कर्तयिष्यति	अकर्तयत्	कर्तयतु
क्री - Buy	क्रीणाति	क्रेष्यति	अक्रीणात्	क्रीणातु
क्रीड् - Play	क्रीडति	क्रीडिष्यति	अक्रीडत्	क्रीडतु
क्षाल् - Cleanse	क्षालयति	क्षालयिष्यति	अक्षालयत्	क्षालयतु
खाद् - Eat	खादति	खादिष्यति	अखादत्	खादतु
गम् (गच्छ्) - Go	गच्छति	गमिष्यति	अगच्छत्	गच्छतु
आ + गम् - Come	आगच्छति	आगमिष्यति	आगच्छत्	आगच्छतु
उद् + गम् - Getup	उद्गच्छति	उद्गमिष्यति	उदगच्छत्	उद्गच्छतु

1. प्र.पु.-प्रथमपुरुष: Third Person. 2. ए.व.-एकवचनम् Singular

कर्मणि ए.व.	क्त पुं[3].प्रथमा.ए.व.	क्तवतु पुं.प्रथमा.ए.व.	पूर्वकालवाचकम् अव्ययम् (क्त्वा/ल्यप्)	हेत्वर्थकम् अव्ययम् (तुमुन्)
अट्यते	अटितः	अटितवान्	अटित्वा	अटितुम्
भूयते	(आसीत्)	——	(भूत्वा)	(भवितुम्)
इष्यते	इष्टः	इष्टवान्	इष्ट्वा	एष्टुम्
कथ्यते	कथितः	कथितवान्	कथयित्वा	कथयितुम्
विकस्यते	विकसितः	विकसितवान्	विकस्य	विकसितुम्
क्रियते	कृतः	कृतवान्	कृत्वा	कर्तुम्
कर्त्यते	कर्तितः	कर्तितवान्	कर्तयित्वा	कर्तयितुम्
क्रीयते	क्रीतः	क्रीतवान्	क्रीत्वा	क्रेतुम्
क्रीड्यते	क्रीडितः	क्रीडितवान्	क्रीडित्वा	क्रीडितुम्
क्षाल्यते	क्षालितः	क्षालितवान्	क्षालयित्वा	क्षालयितुम्
खाद्यते	खादितः	खादितवान्	खादित्वा	खादितुम्
गम्यते	गतः	गतवान्	गत्वा	गन्तुम्
आगम्यते	आगतः	आगतवान्	आगम्य/आगत्य	आगन्तुम्
उद्गम्यते	उद्गतः	उद्गतवान्	उद्गम्य/त्य	उद्गन्तुम्

3. पुं-पुंल्लिङ्गः Masculine

Root and its meaning	लट्	लृट्	लङ्	लोट्	
गर्ज् - Roar	गर्जति	गर्जिष्यति	अगर्जत्	गर्जतु	
गिल् - Swallow	गिलति	गलिष्यति	अगिलत्	गिलतु	
गै (गाय्) - Sing	गायति	गास्यति	अगायत्	गायतु	
उद् + घट् - Open	उद्घाटयति	उद्घाटयिष्यति	उदवाटयत्	उद्घाटयतु	
घ्रा (जिघ्र) - Smell	जिघ्रति	घ्रास्यति	अजिघ्रत्	जिघ्रतु	
चर् - Move	चरति	चरिष्यति	अचरत्	चरतु	
चल् - Move	चलति	चलिष्यति	अचलत्	चलतु	
चिन्त् - Think	चिन्तयति	चिन्तयिष्यति	अचिन्तयत्	चिन्तयतु	
जी - Win	जयति	जेष्यति	अजयत्	जयतु	
जीव् - Live	जीवति	जीविष्यति	अजीवत्	जीवतु	
तक्ष् - Carpentry	तक्षति	तक्षिष्यति	अतक्षत्	तक्षतु	
तड् - Beat	ताडयति	ताडयिष्यति	अताडयत्	ताडयतु	
त्यज् - Abandon	त्यजति	त्यक्ष्यति	अत्यजत्	त्यजतु	
दा - Give	ददाति	दास्यति	अददात्	ददातु	
दा (यच्छ्) - Give	यच्छति	-''-	अयच्छत्	यच्छतु	
दूष् - Abuse	दूषयति	दूषयिष्यति	अदूषयत्	दूषयतु	
दृश (पश्य्) - See	पश्यति	द्रक्ष्यति	अपश्यत्	पश्यतु	
धाव् - Run	धावति	धाविष्यति	अधावत्	धावतु	
धृ (धर्) - Wear	धरति	धरिष्यति	अधरत्	धरतु	
धृ (धार्) - Wear	धारयति	धारयिष्यति	अधारयत्	धारयतु	

	कर्मणि	क्त	क्तवतु	क्त्वा/ल्यप्	तुमुन्
	गर्ज्यते	गर्जितः	गर्जितवान्	गर्जित्वा	गर्जितुम्
	गीर्यते	गीर्णः	गीर्णवान्	गीर्त्वा	गरितुम्
	गीयते	गीतः	गीतवान्	गीत्वा	गातुम्
	उद्घाट्यते	उद्घाटितः	उद्घाटितवान्	उद्घात्य	उद्घाटयितुम्
	घ्रायते	घ्रातः	घ्रातवान्	घ्रात्वा	घ्रातुम्
	चर्यते	चरितः	चरितवान्	चरित्वा	चरितुम्
	चल्यते	चलितः	चलितवान्	चलित्वा	चलितुम्
	चिन्त्यते	चिन्तितः	चिन्तितवान्	चिन्तयित्वा	चिन्तयितुम्
	जीयते	जितः	जितवान्	जित्वा	जेतुम्
	जीव्यते	जीवितः	जीवितवान्	जीवित्वा	जीवितुम्
	तक्ष्यते	तक्षितः	तक्षितवान्	तक्षित्वा	तक्षितुम्
	ताड्यते	ताडितः	ताडितवान्	ताडयित्वा	ताडयितुम्
	त्यज्यते	त्यक्तः	त्यक्तवान्	त्यक्त्वा	त्यक्तुम्
	दीयते	दत्तः	दत्तवान्	दत्त्वा	दातुम्
	,,	,,	,,	,,	,,
	दूष्यते	दूषितः	दूषितवान्	दूषयित्वा	दूषयितुम्
	दृश्यते	दृष्टः	दृष्टवान्	दृष्ट्वा	द्रष्टुम्
	धाव्यते	धावितः	धावितवान्	धावित्वा	धावितुम्
	ध्रियते	धृतः	धृतवान्	धृत्वा	धर्तुम्
	धार्यते	धारितः	धारितवान्	धारयित्वा	धारयितुम्

Root and its meaning	लट्	लृट्	लङ्	लोट्
ध्यै (ध्याय्) - Meditate	ध्यायति	ध्यास्यति	अध्यायत्	ध्यायतु
नम् - Salute	नमति	नंस्यति	अनमत्	नमतु
निन्द् - Abuse	निन्दति	निन्दिष्यति	अनिन्दत्	निन्दतु
नी - Lead, Carry	नयति	नेष्यति	अनयत्	नयतु
आ + नी - Bring	आनयति	आनेष्यति	आनयत्	आनयतु
नृत् - Dance	नृत्यति	नर्तिष्यति	अनृत्यत्	नृत्यतु
पच् - Cook	पचति	पक्ष्यति	अपचत्	पचतु
पठ् - Read	पठति	पठिष्यति	अपठत्	पठतु
पत् - Fall	पतति	पतिष्यति	अपतत्	पततु
उत् + पत् - Jump	उत्पतति	उत्पतिष्यति	उदपतत्	उत्पततु
पा (पिब्) - Drink	पिबति	पास्यति	अपिबत्	पिबतु
पूर - Fill	पूरयति	पूरयिष्यति	अपूरयत्	पूरयतु
प्रच्छ् (पृच्छ्) - Question	पृच्छति	प्रक्ष्यति	अपृच्छत्	पृच्छतु
फल् - Fruit	फलति	फलिष्यति	अफलत्	फलतु
भू (भव्) - To be	भवति	भविष्यति	अभवत्	भवतु
अनु + भू - To experience	अनुभवति	अनुभविष्यति	अन्वभवत्	अनुभवतु
भ्रम् - Roam	भ्रमति	भ्रमिष्यति	अभ्रमत्	भ्रमतु
मिल् - Meet	मिलति	मेलिष्यति	अमिलत्	मिलतु
मृ (मारय्) - Beat/Kill	मारयति	मारयिष्यति	अमारयत्	मारयतु

	कर्मणि	क्त	क्तवतु	क्त्वा/ल्यप्	तुमुन्
	ध्यायते	ध्यात:	ध्यातवान्	ध्यात्वा	ध्यातुम्
	नम्यते	नत:	नतवान्	नत्वा	नन्तुम्
	निन्द्यते	निन्दित:	निन्दितवान्	निन्दित्वा	निन्दितुम्
	नीयते	नीत:	नीतवान्	नीत्वा	नेतुम्
	आनीयते	आनीत:	आनीतवान्	आनीय	आनेतुम्
	नृत्यते	नृत्त:	नृत्तवान्	नर्तित्वा	नर्तितुम्
	पच्यते	पक्व:	पक्वान्	पक्त्वा	पक्तुम्
	पठ्यते	पठित:	पठितवान्	पठित्वा	पठितुम्
	पत्यते	पतित:	पतितवान्	पतित्वा	पतितुम्
	उत्पत्यते	उत्पतित:	उत्पतितवान्	उत्पत्य	उत्पतितुम्
	पीयते	पीत:	पीतवान्	पीत्वा	पातुम्
	पूर्यते	पूरित:	पूरितवान्	पूरयित्वा	पूरयितुम्
	पृच्छ्यते	पृष्ट:	पृष्टवान्	पृष्ट्वा	प्रष्टुम्
	फल्यते	फलित:	फलितवान्	फलित्वा	फलितुम्
	भूयते	भूत:	भूतवान्	भूत्वा	भवितुम्
	अनुभूयते	अनुभूत:	अनुभूतवान्	अनुभूय	अनुभवितुम्
	भ्रम्यते	भ्रान्त:	भ्रान्तवान्	भ्रमित्वा	भ्रमितुम्
	मिल्यते	मिलित:	मिलितवान्	मिलित्वा	मेलितुम्
	मार्यते	मारित:	मारितवान्	मारयित्वा	मारयितुम्

Root and its meaning	लट्	लृट्	लङ्	लोट्	
या - Go	याति	यास्यति	अयात्	यातु	
रच् - Construct	रचयति	रचयिष्यति	अरचयत्	रचयतु	
लिख् - Write	लिखति	लेखिष्यति	अलिखत्	लिखतु	
वस् - Stay	वसति	वत्स्यति	अवसत्	वसतु	
वह् - Carry	वहति	वक्ष्यति	अवहत्	वहतु	
उप + विश - Sit	उपविशति	उपवेक्ष्यति	उपाविशत्	उपविशतु	
परि + विष् -Serve	परिवेषयति	परिवेषयिष्यति	पर्यवेषयत्	परिवेषयतु	
शक् - Can	शक्नोति	शक्ष्यति	अशक्नोत्	शक्नोतु	
श्रु - Hear	शृणोति	श्रोष्यति	अशृणोत्	शृणोतु	
सिध् - Achieve	सिध्यति	सेत्स्यति	असिध्यत्	सिध्यतु	
सीव् - Stitch	सीव्यति	सीविष्यति	असीव्यत्	सीव्यतु	
सूच् - Inform	सूचयति	सूचयिष्यति	असूचयत्	सूचयतु	
स्था - Stand	तिष्ठति	स्थास्यति	अतिष्ठत्	तिष्ठतु	
उत् + स्था -Getup	उत्तिष्ठति	उत्थास्यति	उदतिष्ठत्	उत्तिष्ठतु	
स्फुर्-Evident/Manifest	स्फुरति	स्फुरिष्यति	अस्फुरत्	स्फुरतु	
स्मृ - Remember	स्मरति	स्मरिष्यति	अस्मरत्	स्मरतु	
स्रव् - Flow	स्रवति	स्रविष्यति	अस्रवत्	स्रवतु	
हस् - Laugh	हसति	हसिष्यति	अहसत्	हसतु	
हृ - Snatch	हरति	हरिष्यति	अहरत्	हरतु	
प्र + हृ - Beat	प्रहरति	प्रहरिष्यति	प्राहरत्	प्रहरतु	
आ + ह्वे - Call	आह्वयति	आह्वास्यति	आह्वयत्	आह्वयतु	

	कर्मणि	क्त	क्तवतु	क्त्वा / ल्यप्	तुमुन्
	यायते	यातः	यातवान्	यात्वा	यातुम्
	रच्यते	रचितः	रचितवान्	रचयित्वा	रचयितुम्
	लिख्यते	लिखितः	लिखितवान्	लिखित्वा	लेखितुम्
	उष्यते	उषितः	उषितवान्	उषित्वा	वस्तुम्
	उह्यते	ऊढः	ऊढवान्	ऊढ्वा	वोढुम्
	उपविश्यते	उपविष्टः	उपविष्टवान्	उपविश्य	उपवेष्टुम्
	परिवेष्यते	परिवेषितः	परिवेषितवान्	परिवेष्य	परिवेषयितुम्
	शक्यते	शक्तः	शक्तवान्	शक्त्वा	शक्तुम्
	श्रूयते	श्रुतः	श्रुतवान्	श्रुत्वा	श्रोतुम्
	सिद्ध्यते	सिद्धः	सिद्धवान्	सेधित्वा	सेद्धुम्
	सीव्यते	सीवितः	सीवितवान्	सीवित्वा	सीवितुम्
	सूच्यते	सूचितः	सूचितवान्	सूचयित्वा	सूचयितुम्
	स्थीयते	स्थितः	स्थितवान्	स्थित्वा	स्थातुम्
	उत्थीयते	उत्थितः	उत्थितवान्	उत्थाय	उत्थातुम्
	स्फुर्यते	स्फुरितः	स्फुरितवान्	स्फुरित्वा	स्फुरितुम्
	स्मर्यते	स्मृतः	स्मृतवान्	स्मृत्वा	स्मर्तुम्
	स्रूयते	स्रुतः	स्रुतवान्	स्रुत्वा	स्रोतुम्
	हस्यते	हसितः	हसितवान्	हसित्वा	हसितुम्
	ह्रियते	हृतः	हृतवान्	हृत्वा	हर्तुम्
	प्रह्रियते	प्रहृतः	प्रहृतवान्	प्रहृत्य	प्रहर्तुम्
	आहूयते	आहूतः	आहूतवान्	आहूय	आह्वातुम्

आत्मनेपदिक्रियापदानि

Root and its meaning	लट्	लृट्	लङ्	लोट्	
ईक्ष् - See	ईक्षते	ईक्षिष्यते	ऐक्षत	ईक्षताम्	
ऊह् - Guess	ऊहते	ऊहिष्यते	औहत	ऊहताम्	
कम्प् - Tremble	कम्पते	कम्पिष्यते	अकम्पत	कम्पताम्	
क्षम् - Forgive	क्षमते	क्षमिष्यते	अक्षमत	क्षमताम्	
डी - Fly	डयते	डयिष्यते	अडयत	डयताम्	
त्रै (त्राय्) - Protect	त्रायते	त्रास्यते	अत्रायत	त्रायताम्	
त्वर् - Hasten	त्वरते	त्वरिष्यते	अत्वरत	त्वरताम्	
बाध् - Obstruct	बाधते	बाधिष्यते	अबाधत	बाधताम्	
भाष् - Speak	भाषते	भाषिष्यते	अभाषत	भाषताम्	
मुद् - Happy	मोदते	मोदिष्यते	अमोदत	मोदताम्	
यत् - Try	यतते	यतिष्यते	अयतत	यतताम्	
याच् - Beg	याचते	याचिष्यते	अयाचत	याचताम्	
रुच् - Like	रोचते	रोचिष्यते	अरोचत	रोचताम्	
लभ् - Obtain	लभते	लप्स्यते	अलभत	लभताम्	
आ + लोक् - See	आलोकते	आलोकिष्यते	आलोकत	आलोकताम्	
वन्द् - Salute	वन्दते	वन्दिष्यते	अवन्दत	वन्दताम्	
वृत् (वर्त्) - Be	वर्तते	वर्तिष्यते	अवर्तत	वर्तताम्	
वेप् - Tremble	वेपते	वेपिष्यते	अवेपत	वेपताम्	
शङ्क् - Doubt	शङ्कते	शङ्किष्यते	अशङ्कत	शङ्कताम्	
श्लाघ् - Praise	श्लाघते	श्लाघिष्यते	अश्लाघत	श्लाघताम्	
सह् - Bear	सहते	सहिष्यते	असहत	सहताम्	
सेव् - Serve	सेवते	सेविष्यते	असेवत	सेवताम्	
स्पर्ध् - Compete	स्पर्धते	स्पर्धिष्यते	अस्पर्धत	स्पर्धताम्	

	कर्मणि	क्त	क्तवतु	क्त्वा/ल्यप्	तुमुन्
	ईक्ष्यते	ईक्षितः	ईक्षितवान्	ईक्षित्वा	ईक्षितुम्
	ऊह्यते	ऊहितः	ऊहितवान्	ऊहित्वा	ऊहितुम्
	कम्प्यते	कम्पितः	कम्पितवान्	कम्पित्वा	कम्पितुम्
	क्षम्यते	क्षान्तः	क्षान्तवान्	क्षमित्वा	क्षमितुम्
	डीयते	डयितः	डयितवान्	डयित्वा	डयितुम्
	त्राय्यते	त्रातः	त्रातवान्	त्रात्वा	त्रातुम्
	त्वर्यते	त्वरितः	त्वरितवान्	त्वरित्वा	त्वरितुम्
	बाध्यते	बाधितः	बाधितवान्	बाधित्वा	बाधितुम्
	भाष्यते	भाषितः	भाषितवान्	भाषित्वा	भाषितुम्
	मोद्यते	मुदितः	मुदितवान्	मुदित्वा	मोदितुम्
	यत्यते	यत्तः	यत्तवान्	यतित्वा	यतितुम्
	याच्यते	याचितः	याचितवान्	याचित्वा	याचितुम्
	रुच्यते	रुचितः	रुचितवान्	रोचित्वा	रोचितुम्
	लभ्यते	लब्धः	लब्धवान्	लब्ध्वा	लब्धुम्
	आलोक्यते	आलोकितः	आलोकितवान्	आलोक्य	आलोकितुम्
	वन्द्यते	वन्दितः	वन्दितवान्	वन्दित्वा	वन्दितुम्
	वर्त्यते	वर्तितः	वर्तितवान्	वर्तित्वा	वर्तितुम्
	वेप्यते	वेपितः	वेपितवान्	वेपित्वा	वेपितुम्
	शङ्क्यते	शङ्कितः	शङ्कितवान्	शङ्कित्वा	शङ्कितुम्
	श्लाघ्यते	श्लाघितः	श्लाघितवान्	श्लाघित्वा	श्लाघितुम्
	सह्यते	सोढः	सोढवान्	सोढ्वा	सोढुम्
	सेव्यते	सेवितः	सेवितवान्	सेवित्वा	सेवितुम्
	स्पर्ध्यते	स्पर्धितः	स्पर्धितवान्	स्पर्धित्वा	स्पर्धितुम्

उपरितनकोष्टकस्य साहाय्येन २५.००० वाक्यानि रचयन्तु ।

Suggestion:

Readers may know more about these sentences in the book titled "संस्कृतव्यवहारसाहस्री" (A collection of 1000 English - Samskrit sentences of daily use.)

Readers may make use of 1) "Kannada Samskrita Kośa" for Samskrit words of everyday use and their gender. 2) "Kannada Samskrita Kriyāpada Kośa" for verbs and its various forms.

For other such books and price list, Please write to us.

(Answer to the Riddle)

रामः - letters to be conjoined 'क्षसोत्त'–राक्षसोत्तमः

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INDIA'S CONTRIBUTION TO THE WORLD OF SCIENCE

(Continued from previous lesson)

SOUND -

There are some points about sound given by our ancestors which resemble modern principles although they are incomplete. Sabarasvami points out that sound travels through air, Udyotakara and other sages consider ether as its medium. Our ancestors knew also about sound waves.

Vijnana Bhikshu has analysed echo and some points which he has stated are close to modern science. Vatsyayana, Udyotakara, Vachaspati etc., have also analysed elaborately on sound and svaras.

MAGNETISM -

Sankaramishra has propounded fundamental principles of magnetism. He tells about why a metal pin is attracted towards magnet.

Bhoja (1050 AD) had ordered that the ships should not have metals below. Prof R.K. Mukerjee writes- 'Bhoja thought that the magnetic part that exists in the rocks of the sea may make the ships drawn towards them and lead to disaster'. He writes- 'The Hindus used to go on sea voyage in order to establish colonies in Java. Then they were using compass and know the directions. They called it matsyayantra'.

ELECTRICITY -

Umasvati appears to have known electricity. In his atomic theory he says that when two atoms combine they must have opposite qualities. He propounds that two atoms of same quality retard and those of opposite qualities attract.

Note:

The matters given in the inner pages of the cover are only for information. Questions on these points will not be asked in the exam.